

# **The M. L. Andreassen File**

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Manuscripts and Letters  
Pertaining to the  
Evangelical  
Conferences  
of  
1955-1956

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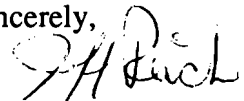
## HISTORICAL INTRODUCTION

This book contains many letters and manuscripts written by M. L. Andreasen in protest of the meetings between Seventh Day Adventist church leaders and leading Evangelicals during the late 1950's. The outcome of these meetings produced a book entitled: **Questions on Doctrine**, in which some of the Adventist's doctrinal positions were compromised. As a part of this introduction, we have reprinted an article by T.E. Unruh found in the *Adventist Heritage*, Vol. 4., No. 2, 1977. This explains some of the historical framework of these Evangelical Conferences.

M.L. Andreasen was one of our leading theologians, writing much on the "sanctuary" and the book of "Hebrews." He protested with a strong voice the outcome of these meetings, especially the book **Questions on Doctrine**. There is reproduced, in this file, many of these protests, as well as some of the correspondence back to him from certain church officials. We have also included copies of two personal letters in regard to Elder Andreasen's supposed recanting, and the minutes of the meeting where the General Conference reinstated his credentials *after his death*.

The last part of this file contains the articles written by Walter R. Martin and Donald Grey Barnhouse about the Adventist Church during this same time period. We feel it is important to examine all the data involved with this much talked about period of history, and evaluate it, especially in light of what is happened over the last thirty years. May God enlighten you with His Holy Spirit as you read.

Sincerely,



Jeff Reich

*Laymen Ministry News*



# Contents

|     |                                                                                 |          |
|-----|---------------------------------------------------------------------------------|----------|
| 1.  | Historical Foreward                                                             | Page A   |
| 2.  | The Atonement, <i>M. L. Andreasen</i> , Feb. 15, 1957                           | Page 1   |
| 3.  | A Review and a Protest, <i>M. L. Andreasen</i> , Oct. 15, 1957                  | Page 6   |
| 4.  | The Atonement III, <i>M. L. Andreasen</i> , Nov. 4, 1957                        | Page 15  |
| 5.  | The Atonement IV, <i>M. L. Andreasen</i> , Nov. 14, 1957                        | Page 23  |
| 6.  | Letter to Andreasen, <i>R. R. Figuhr</i> , Nov. 14, 1957                        | Page 30  |
| 7.  | The Atonement V, <i>M. L. Andreasen</i> , Dec. 2, 1957                          | Page 34  |
| 8.  | Questions on Doctrine, <i>M. L. Andreasen</i> , Dec. 27, 1957                   | Page 42  |
| 9.  | Letter to the General Conference, <i>M. L. Andreasen</i> , Dec. 29, 1957        | Page 51  |
| 10. | Letter to Roy Allen Anderson from <i>Roy F. Cottrell</i> , Feb 23, 1958         | Page 57  |
| 11. | The Atonement VI, <i>M. L. Andreasen</i> , Jan. 5, 1958                         | Page 59  |
| 12. | The Atonement VII, <i>M. L. Andreasen</i> , Jan. 19, 1958                       | Page 67  |
| 13. | The Atonement VII, <i>M. L. Andreasen</i> , Jan 31, 1958                        | Page 74  |
| 14. | The Atonement IX, <i>M. L. Andreasen</i> , Jan 19, 1958                         | Page 79  |
| 15. | A Most Dangerous Heresy, <i>M. L. Andreasen</i> , Sept. 1960                    | Page 89  |
| 16. | The Living Witness, <i>M. L. Andreasen</i> , N.D.                               | Page 95  |
| 17. | The Sabbath School, <i>M. L. Andreasen</i> , 1960                               | Page 100 |
| 18. | Letter in regard to recanting, <i>M. L. Andreasen</i> , June 8, 1959            | Page 103 |
| 19. | Letter to Andreasen with a note about recanting, Feb. 27, 1960                  | Page 104 |
| 20. | General Conference Committee Minutes, March 1, 1962                             | Page 105 |
| 21. | Are Seventh Day Adventists Christians?, <i>Donald G. Barnhouse</i> , Sept. 1957 | Page 107 |
| 22. | The Truth About Seventh Day Adventism, <i>Walter R. Martin</i> , Oct. 1956      | Page 111 |
| 23. | What SDAs Really Believe, <i>Walter R. Martin</i> , Nov. 1956                   | Page 115 |
| 24. | Adventist Theology vs. Historic Orthodoxy, <i>Walter R. Martin</i> , Jan. 1957  | Page 119 |
| 25. | Postscript on Seventh Day Adventism, <i>Donald G. Barnhouse</i> , Nov. 1957     | Page 125 |



# The Seventh-day Adventist Evangelical Conferences of 1955-1956

T. E. Unruh

A series of conferences between Seventh-day Adventist and Evangelical leaders, begun in the spring in 1955 and running into the summer of 1956, led to the publication of two books: the first, *Seventh-day Adventists Answer Questions on Doctrine*; the second, *The Truth About Seventh-day Adventism*. The first is a definitive statement of contemporary Adventist belief, established on a broad international consensus of church leaders and prepared for publication by a representative committee appointed by the officers of the General Conference of Seventh-day Adventists. The second work, by Walter R. Martin, a leading expert on American cults, defines and examines Seventh-day Adventist doctrines, using the first work as source and authority. In his book Martin removed the Seventh-day Adventist church from his list of non-Christian cults and acknowledged that all whose beliefs followed the *Questions on Doctrine* should be counted members of the Body of Christ (the Christian church in the Evangelical definition) and therefore his brethren. While some Adventist and non-Adventist dissidents have been vociferous in their denunciation of the Adventist definitions and the Evangelical evaluation, in retrospect the

conferences improved the understanding and appreciation of the Seventh-day Adventist church on the part of many Evangelical leaders, and likewise warmed many Adventist leaders toward the Evangelicals. It was a time when the gates between sheepfolds stood open.

There was no thought of precipitating anything of such historic consequence when I wrote a letter on November 28, 1949, commending Dr. Donald Grey Barnhouse for his radio sermons on righteousness by faith based on the book of Romans. At the time, Dr. Barnhouse was a popular radio preacher, minister of the Tenth Presbyterian Church of Philadelphia, Pennsylvania, author of a number of Evangelical books, and founder and senior editor of the influential *Eternity* magazine. I was the president of the East Pennsylvania Conference, with headquarters in Reading.

In his reply to my letter Barnhouse expressed astonishment that an Adventist clergyman would commend him for preaching righteousness by faith, since in his opinion it was a well known fact that Seventh-day Adventists believed in righteousness by works. He went on to state that since boyhood he had been familiar with Adventists and their teachings, and that in his opinion their views about the nature and work of Christ were Satanic and dangerous. He concluded by inviting this strange Adventist to have lunch with him.

We did not then get together for lunch, but we did correspond for a time. I returned a soft answer

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*Now living in Grand Terrace, California, T. E. Unruh is a retired minister. When the events described here took place, Unruh was president of the East Pennsylvania Conference.*



*Donald Grey Barnhouse, radio pastor and editor of ETERNITY magazine, put Martin in touch with T. E. Unruh, because of Unruh's earlier exchanges with Barnhouse.*



*Though his first attempts at improving Barnhouse's understanding of Adventism resulted in further criticism, author T. E. Unruh had established that Adventists want to be understood. This provided an opening for future dialogue.*

to the first letter from Barnhouse and sent him a copy of *Steps to Christ*, at the same time affirming the evangelical character of Adventists doctrine. I thought we had an agreement that Barnhouse would publish no further criticism of Adventists before there was further contact and clarification. However, in *Eternity* for June 1950, he sharply criticized *Steps to Christ* and its author. After that, I saw no point in continuing the correspondence.

The Barnhouse article was entitled, "Spiritual Discernment, or How to Read Religious Books." It illustrated the difficulty that conservative Christians sometimes have in understanding one another. Here a man of great spiritual stature, a bold crusader for truth, revealed his prejudice against Adventism and Ellen G. White, whom he erroneously called, "founder of the cult." Concerning the first chapter of *Steps to Christ*, entitled "God's Love for Man," Barnhouse charged that so much emphasis on God's love neutralize His justice and that extending that love, to unregenerate man smacked of the universalism

characteristic of the writings of the cult. He quoted a number of statements which he called half truths introducing Satanic error, like a worm on a hook, "the first bite is all worm, the second bite is all hook. That is the way the Devil works." Yet this man came to respect Ellen White as a sincere Christian and a great spiritual leader and to acknowledge that Seventh-day Adventists were his brethren in Christ.

**I**n the spring of 1955, almost six years after my correspondence with Dr. Barnhouse began, I heard from Walter R. Martin, who had seen our correspondence and who asked for face-to-face contact with representative Seventh-day Adventists. Martin had written a chapter critical of Adventism in his *Rise of the Cults* and now wanted to talk with Adventists before doing further writing on the subject of our doctrines.

Walter Martin had come to the attention of Dr. Barnhouse when the former was in this early twenties, a graduate student in the history of



*A sincere Christian who intended to expose Adventism as a sect, Walter R. Martin found himself confronted with evidence that Adventists are indeed Christian. Even though he feared it might mean financial ruin, he determined to present the facts as he saw them.*



*W. E. Read, who was a Field-Secretary for the General Conference in 1955, joined the group of Adventist conferees at Froom's request.*

American religion at New York University. By 1955 Martin had to his credit several books about American cults which were recognized as standard works in that field. He was a consulting editor on the *Eternity* staff, a Southern Baptist clergyman, and a member of the Evangelical Foundation, known to the faithful as "How Firm a Foundation," an organization started by Christian businessmen who managed the financial aspects of the Barnhouse enterprises.

It was understood at the outset that Martin, a research polemicist, had been commissioned to write against Seventh-day Adventism. Nevertheless, he declared that he wanted direct access so he could treat Adventists fairly. When I explained this to friends at the Adventist headquarters in Washington, D.C., they agreed that Martin should be treated fairly, and provided with the contacts he sought. Martin expressly asked to meet LeRoy E. Froom, with whose *Prophetic Faith of Our Fathers* he was already familiar. Froom suggested the inclusion of W. E. Read, then a field secretary of the General Conference. I served

as moderator or chairman throughout the series of conferences.

In March 1955, Martin came to Washington for his first meeting with the Adventists. With him was George E. Cannon, a professor of theology on the faculty of the Nyack, New York, Missionary College. At this first conference the two groups viewed each other with wariness. As the Adventists had anticipated, Martin had read widely from D. M. Canright, E. S. Ballenger, and E. B. Jones, as well as other detractors or defectors. Martin for his part, seemed to expect a degree of resistance and cover-up, such as he may have met in some of his other investigations. This first meeting can best be described as a confrontation.

Martin began going through a list of questions which reflected his reading. We Adventists, rather than launching into a defense, began with a positive presentation in which we emphasized those doctrines held by our church in common with Evangelical Christians of all faiths in all ages. We stated our conviction that the Bible is the

inspired Word of God and the only rule of Adventist faith and practice. We affirmed our belief in the eternal and complete deity of Christ, in his sinless life in the incarnation, in his atoning death on the cross, once for all and all-sufficient, in his literal resurrection, and in his priestly ministry before the Father, applying the benefits of the atonement completed on the cross. And, finally, while setting no time, we affirmed our belief in the imminent premillennial return of Jesus Christ.

It quickly became clear to the Adventist conferees that both questions and answers would have to be formally stated in writing, that the answers would have to be made crystal clear to the Evangelical conferees and to those they represented, and that a way would have to be found to demonstrate the consensus we were sure we had. Martin was given books and periodicals to substantiate the claims we had made in our opening statement.

Following the first day of discussion both groups were busy into the night. The immediate concern of the Adventists was the list of questions with which Martin had begun his interrogation. Froom, who had a facile pen, took the responsibility of composing the initial answers, in a document running into twenty pages, whipped into shape by his secretary after hours. Until two o'clock in the morning Martin gave his attention to the reading matter we had given him.



The second day will never be forgotten by those who participated in the conferences. As the morning session began Martin announced that, as the result of the first round of discussion and the reading matter he had been given, he was admitting that he had been wrong about Seventh-day Adventism on several important points and had become persuaded that Adventists who believed as did the conferees were truly born-again Christians and his brethren in Christ. In a dramatic gesture he extended his hand in fellowship.

Martin faced serious problems as a result of his turn-about. He had become convinced that Adventists stood with other evangelical Christians on an impressive number of basic doctrines. He was not convinced that Adventists were right on doctrines we describe as "present truth," nor was he ever convinced of these. But how was he to write a book in which he would expose what he considered the errors of Adventism, while at the same time revealing his honest conviction that there existed sufficient common denominators to justify the inclusion of Seventh-day Adventists in the Evangelical Christian community — and still satisfy those who had commissioned him to write a book against Seventh-day Adventism? In his concern, he asked the Adventist conferees to join him in praying for divine guidance.

We Adventists also faced problems. The Evangelical conferees were satisfied that we were presenting contemporary Adventist doctrines, because we were supported by the 1931 statement of fundamental beliefs, which appeared regularly in official yearbooks and manuals of the church, and by the amplified statement in the baptismal covenant. But, they asked, if the Adventist church had reached a firm consensus why did they find contrary or misleading statements in Adventist publications, for sale in Adventist book and Bible houses? We explained that this was the result of efforts by the church to avoid an officially adopted creedal statement, and the denomination's preference for an open-end theology which permitted new light to penetrate in depth. This explanation did not impress them. They asked if we did not think that we ourselves were to some extent to blame if these erroneous statements were used against us. We could only reply that correction had begun.

While church leaders had known of the conferences from the start, a point was reached where we thought it was wise to make a formal

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From the first formal meeting, to the publishing of the book *QUESTIONS ON DOCTRINE*, LeRoy E. Froom was actively involved in composing the written distillation of the conferences.

report to the church. In a long letter to Froom and Read, dated July 18, 1955, I reviewed the progress in understanding achieved so far in the conferences, and expressed the hope that the Adventist conferees should be relieved of other responsibilities so as to have more time for what was expanding into a significant encounter, soon to include such a notable Evangelical as Dr. Donald Grey Barnhouse. A copy of this letter was sent to R. R. Figuhr, president of the General Conference of Seventh-day Adventists. Thereafter Figuhr gave the support of his office to the conferences and the publication of the definitive statement of Adventist belief which resulted.

Martin's immediate concern was his relationship with his sponsor, Dr. Barnhouse. He reported to his chief his conviction that both had been wrong in their judgment of contemporary Adventists, whom he had become convinced were not cultists but truly members of the Body of Christ. He then asked Barnhouse if he, Martin, was still a member of the team, and if he should go ahead with the book he had been commissioned to write, which now would have to be different from the one they had projected. Barnhouse gave him some reassurance but was not troubled himself. Shortly thereafter he asked to have the conferees meet with him at "Barchdale," his home in Doylestown, Pennsylvania.

In anticipation of the extension of Evangelical participation in the conferences Froom early in August urged the enlargement of the Adventist conferee group. He recommended the inclusion of R. Allan Anderson as a regular member because of the latter's background as evangelist, college teacher of religion, author, and especially because of his gift for diplomatic dialogue with leaders of other communions. Anderson was the secretary of the Ministerial Association of the General Conference and editor of *Ministry* magazine. Since April he had been participating in the conferences. Thereafter he was a member of the team, a tireless and valuable participant in the preparation of the text of the developing questions and answers. We four Adventists were authorized by the General Conference to plan with Martin and Cannon for the meeting with Barnhouse at his home in Doylestown. The planning session was held in Anderson's Washington office on August 22.

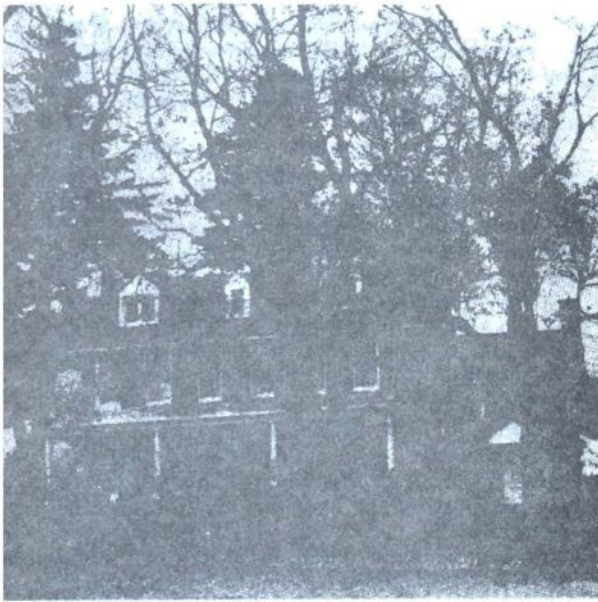
**S**o it came about that on August 25 and 26, 1955, we four Adventists, with Walter Martin and George Cannon, sat down with Donald Grey Barnhouse, one of the most influential men among American Protestants and internationally famous as a representative Evangelical, to discuss what Seventh-day Adventists really believe.

Having welcomed the conferees, our host expressed his deep desire that love might prevail, and invited the small company to kneel with him while he prayed for the Spirit of the Lord to be present and to guide.

Dr. Barnhouse, always a very articulate man, began the conference by explaining his attitudes towards Seventh-day Adventists. He told about his boyhood in California, near Mountain View, where he imbibed the prevailing view that Adventists were ignorant fanatics who believed the Devil to be the sin-bearer, and that a person had to keep the seventh-day Sabbath in order to be saved. Later, his bad opinions had been confirmed, he said, by reading books by men who had been Adventists but had left the movement, notably E. B. Jones. But since Martin had begun his conversations with the Adventists, and had shared his findings, Barnhouse had come to see that there were sober, truly born-again Christians among Seventh-day Adventists. With them he was glad to fellowship as brethren, while reserving the right strenuously to refute the two or three positions taught by Adventists which Evangelicals hold to be in error. On this candid note the Doylestown conference began.

*Chosen for his experience at diplomatic dialogue with leaders of other churches, R. Allan Anderson joined the Adventist conferees before the first meetings with Dr. Barnhouse.* courtesy: R. A. Anderson





*Barchdale, the Barnhouse's home, was the site of several conferences between prominent Evangelicals and certain Adventist leaders in 1955 and 56.*

courtesy: Mrs. Margaret Barnhouse

In the first Doylestown conference there was much discussion of Froom's *Prophetic Faith of Our Fathers*, as providing an historical background for Adventism. It was clear that the Evangelicals had respect for Froom's scholarly attainments. Also, the questions and answers so far developed were reviewed in depth during both days of the conference. We came to see that many misunderstandings rested on semantic grounds, because of our use of an inbred denominational vocabulary. Our friends helped us to express our beliefs in terms more easily understood by theologians of other communions.

Donald Grey Barnhouse, Jr., a theology consultant on Billy Graham's staff, sat with us for a time on the first day. That evening, having seen his father's attitudes change, the son challenged the father to reveal through the pages of *Eternity* his new position on Seventh-day Adventism. Before we separated that evening our host told us he had decided to do this, though he knew it would precipitate a storm and would cost him many subscriptions.

That same evening, in our motel, Martin and Cannon came to express their amazement over the change they had witnessed in Dr. Barnhouse. To them it seemed a miracle. To Martin it meant that he would not have resistance from Barnhouse in writing the truth about Seventh-day Adventism, as he had come to see it.

On the second day we observed a change in the attitude of Barnhouse toward Ellen G. White. Anderson called Walter Martin's attention to a statement in Mrs. White's *Testimonies to Ministers and Gospel Workers*, which Martin in turn passed to Barnhouse. The latter was so impressed with it that he excused himself to take it upstairs for his secretary to copy. The statement reads in part:

We should come to the investigation of God's work with a contrite heart, a teachable and prayerful spirit . . . We should not study the Bible for the purpose of sustaining our preconceived opinions, but with the single object of learning what God has said.

. . . If there are those whose faith in God's word will not stand the test of an investigation of the Scriptures, the sooner they are revealed the better; for then the way will be opened to show them their error. We cannot hold that a position once taken, an idea once advocated, is not, under any circumstances, to be relinquished. There is but One who is infallible, — He who is the Way, the Truth, and the Life.

We appreciated the warmth, honesty and deep spiritual dedication of the man who was our host at "Barchdale." We have pleasant recollections of his hearty hospitality and that of his charming wife. Our entire days were spent at the Barnhouse home, necessitating our having our meals there. For these, Margaret Barnhouse went to great lengths exploring the unfamiliar land of vegetarian cookery.

Following the two days with Dr. Barnhouse the conferees went to their tasks with renewed confidence. We Adventists had come to see that we could state our doctrinal positions with clarity, in language understood by theologians of other churches, yet never bending for the sake of clarity or harmony alone. Our position was clearly stated by Froom in a letter to Martin:

In our statements we seek to honor and safeguard truth, not merely to pass . . . scrutiny of some group. We are not seeking the approbation of any organization. All we ask is understanding of our actual teachings. We must live our own denominational life under the eye and scrutiny of God. Our sole purpose is to please Him, to whom we are accountable and whom we adore

We saw that, while there had been doctrinal deviation, and this was still a possibility, it was essential for us to demonstrate the existence of a majority position, a preponderant view, that a consensus actually existed, and that we were correctly reflecting that consensus. As means to this end the General Conference arranged a trip



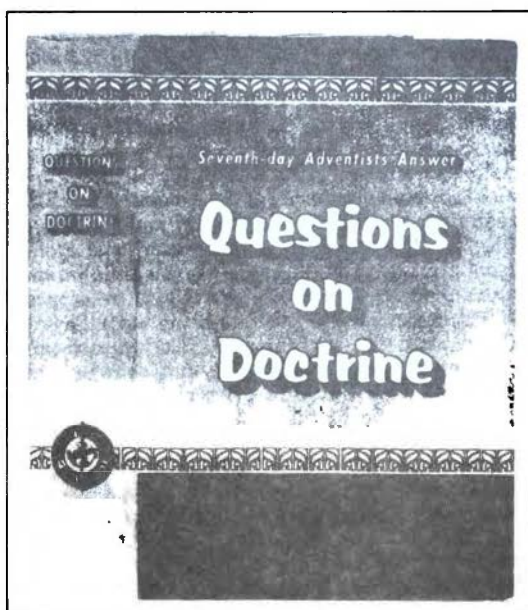
*R. R. Figuhr, General Conference president from 1954 to 1966, supported the Adventist conferees in their meetings with other Christian leaders.*

for Martin to the West Coast, where Anderson was to introduce him to representative Adventists. On this trip Martin spoke in Adventist churches and met the staff of the Adventist radio station, Voice of Prophecy. In the East, Martin met with the staff of the Seventh-day Adventist Theological Seminary and spoke at an assembly there. On overseas trips he observed Adventist missions in action and found occasion to clarify misconceptions about Adventists held by missionaries of other denominations.

In another dimension, it was planned to demonstrate consensus by submitting the questions and answers to Adventist leaders in North America, and then around the world, using a mailing list of more than 250 names. The document by this time had grown to some sixty questions and answers, and was beginning to be thought of as having book possibilities — a definitive statement of contemporary Adventist

theology, in convenient reference book form. A committee of fourteen members was appointed with General Conference approval, to prepare the document for distribution to church leaders, then to analyze and evaluate the feedback. Figuhr, the president of the General Conference, was chairman of this committee.\* Correspondence relating to the project was entrusted to J.I. Robison, the president's secretary. The response was good, the consensus was demonstrated, and the decision to publish was made. Thus *Questions on Doctrine* came into being.

**T**he conferees on the Evangelical side were also assessing the support of their new stand on Adventism. Martin, in November 1955, reported talks with Pat Zondervan, who was to publish *The Truth About Seventh-day Adventism* and who was interested in the new direction the book was taking. A month later, Martin reported going over the questions and answers in their entirety in a five-hour session with Dr. Barnhouse, and stated that Barnhouse was satisfied that Adventists were fundamentally evangelical in all matters concerning salvation.



\*Members of the committee: R. R. Figuhr (chairman), A. V. Olson, W. B. Ochs, L. K. Dickson, H. L. Rudy, A. L. Ham, J. I. Robison, W. R. Beach, C. L. Torrey, F. D. Nichol, T. E. Unruh, R. A. Anderson, L. E. Froom, W. E. Read.

*An editorial committee chosen by the General Conference prepared the book SEVENTH-DAY ADVENTISTS ANSWER QUESTIONS ON DOCTRINE, based on the points raised in the evangelical conferences.*

credit Review and Herald

Martin also reported that Grank E. Gaebelein had written to James DeForest Murch, stating his opinion that the Seventh-day Adventist church would qualify for membership in the evangelical group, if they so desired. Dr. Gaebelein was the founder and director of the famed Stony Brook School (of which Martin was a graduate), a member of the Reformed Episcopal church, and an official in the National Association of Evangelicals. Dr. Murch, prolific author of religious works, publications director and later president of the National Association of Evangelicals and the editor of *United Evangelical Action*, was a member of the Disciples of Christ.

Meanwhile, correspondence between Froom and E. Schuyler English, editor of *Our Hope* and chairman of the revision committee of the *Scofield Reference Bible*, resulted in an editorial statement by Dr. English in February 1956, correcting misconceptions about Adventist doctrines as to the nature of Christ in the incarnation, the Trinity, and the completed atonement on the cross, followed by an article by Walter Marin in November 1956, the earliest affirmation of the essential Christianity of the theology of Adventism on matters relating to salvation to appear in a non-Adventist journal of note.

A second two-day conference at the home of Dr. Barnhouse took place in May of 1956, days which Barnhouse described as spent in mediation, communion, and discussion. This time our host questioned the Adventist conferees closely about our concept of the role of Ellen G. White as God's messenger to the remnant church and the weight the Seventh-day Adventist church gave to her writings compared to the Scriptures. There was also thorough discussion of the Adventist teaching regarding the heavenly sanctuary and the role of Christ as priest, mediating the sacrificial atonement completed on the cross. By this time we had assembled an impressive exhibit of references which demonstrated that, from the early days of our church, Mrs. White had held the doctrinal concepts we were espousing, and showing that deviations of persons or groups were misrepresentations of the inspired messages, however sincerely held.

In August 1956, Russell Hitt, the managing editor of *Eternity*, came to Washington to go over with us the long-awaited Barnhouse article repudiating his former position on Adventism. Supporting articles by Martin, to follow in *Eternity*, were also gone over. We were given permission to quote or otherwise refer to these articles.

So it came about that a year after the first Doylestown conference, where Dr. Barnhouse had come to see that he would have to report his new position on Adventism, *Eternity* for September

1956, carried his article, entitled "Are Seventh-day Adventists Christians?" The article was written with courage and clarity, and it was lengthy. The author began:

In the past two years several evangelical leaders have come to a new attitude toward the Seventh-day Adventist church. The change is a remarkable one since it consists of moving the Seventh-day Adventists, in our opinion, out of the list of anti-Christian and non-Christian cults into the group of those who are brethren in Christ; although they still must be classified, in our opinion, as holding two or three very unorthodox and in one case peculiar doctrines. The steps in our change of attitude must be traced and the justification of our changed attitude documented. Adventists who read this should realize that evangelical readers have been conditioned through the years for thinking that Adventists must be classified as non-Christians. This present article will explain reasons why this should no longer be so.

Barnhouse went on to give an account of the conferences and the mutual understandings resulting, and to announce the two forthcoming books, Martin's and ours. He defined the areas of agreement which he considered sufficient for identifying Adventists as members of the Body of Christ, within the evangelical definition. The three major areas of disagreement he described as conditional immortality, observance of the Seventh-day Sabbath, and the investigative judgment. To these he could give no credence at all, though the first two had historical foundation in the Christian church. The last he described as a doctrine never known in theological history until the second half of the nineteenth century.

The supporting articles by Martin appeared in later issues of *Eternity*. The first gave the historical background of modern Adventism, the second a comprehensive statement of what Adventists really believe, and the last dealing with Adventism's unique or unusual doctrines. In these articles Martin was both lucid and fair. And while Adventists did not find his criticism of their distinctive doctrines either palatable or convincing, they did appreciate his candor, as he wrote at the end of his second article:

However, whatever else one may say about Seventh-day Adventism, it cannot be denied from their truly representative literature and their historic positions that they have always as a majority, held to the cardinal, fundamental doctrines of the Christian faith which are necessary for salvation, and to the growth in grace that characterizes all true Christian believers.

# eternity

MAGAZINE OF CHRISTIAN TRUTH



By John Jones

The Truth About Seventh-Day Adventism  
A Hardcore Christian Looks at the New Question  
Report from Hong Kong

Walter R. Martin  
Joseph F. Rupp  
Donald Grey Barnhouse

OCTOBER  
1984

*ETERNITY* magazine, which carried both Barnhouse's and Martin's articles acknowledging Adventists as Christians, lost nearly one-fourth of its subscriptions as a result. The loss was temporary though, for within a year circulation was higher than ever.

credit: Eternity Magazine

Barnhouse, speaking for Martin as well as himself, ended his historic article with these words:

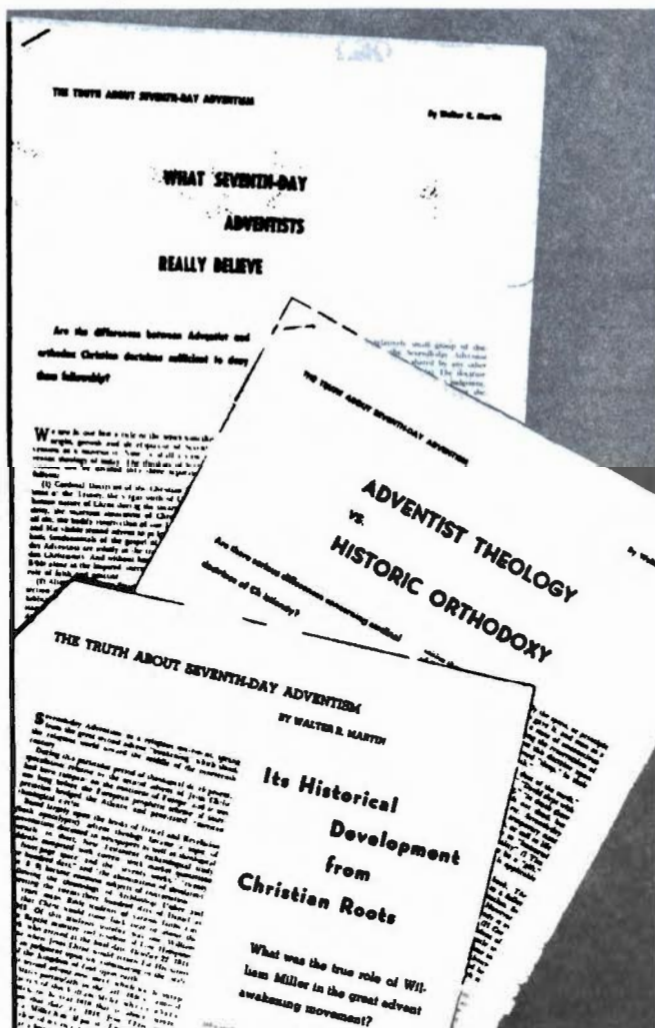
In conclusion, I should like to say that we are delighted to do justice to a much-maligned group of sincere believers, and in our minds and hearts take them out of the group of utter heretics . . . to acknowledge them as redeemed brethren and members of the Body of Christ. It is our sincere prayer that they may be led to consider further the points on which they are so widely divergent from the rest of the Body of Christ and in so doing promote their own spiritual growth and that of their fellow Christians.

It was a sobering experience as the conferees came to this point in the lengthy dialogue to see the warm Christian friendliness of the Evangelicals. They expressed a concern that the Adventists might come to see as they saw. But they also

realized that we Adventists, moved by the same Christian spirit, hoped that exposure to the special truths we believed would lead the Evangelicals to believe as we did. This we all saw as a dilemma of the Body of Christ, which only the Holy Spirit could resolve.

The expected storm broke quickly. There were at least a few of the peers of Barnhouse and Martin, English, Caebelein and Murch, for whom their stand was gall and wormwood. The *Sunday School Times*, published in the City of Brotherly Love where Dr. Barnhouse had his pastorate, carried a series of

The three part series Martin wrote for *ETERNITY* magazine cited points of agreement and difference between Evangelicals and Adventists. Though he still argued against certain doctrines, he acknowledged that they had been held by Church leaders throughout history, such as Luther. credit: Eternity Magazine



articles against Adventism. The *King's Business*, official organ of the Bible Institute of Los Angeles (BIOLA), ran articles by Louis Talbot, the editor, attacking not only the Adventists but the editor of *Eternity* as well. While these attacks could not be considered typical, they at least showed that the editor of *Time* was less than correct when he announced in the December 31, 1956 issue that the Fundamentalists had made peace with the Adventists.

When *Eternity* lost one-fourth of its subscribers in protest, and the sale of Martin's books plummeted, Barnhouse asked anxiously, "Are you sure of your positions?" On Martin's affirmative answer, Barnhouse said, "Then we will go ahead." Within a year the *Eternity* subscriptions were higher than before, and there was again a good market for Martin's books.

Meanwhile, the General Conference of Seventh-day Adventists was taking a direct hand in planning the book taking shape from the questions and answers. In September 1956 the General Conference Officers appointed a small editorial committee.\* On January 23, 1957, the Review and Herald Publishing Association was invited to manufacture the book "as compiled by a committee appointed by the General Conference," accepting the manuscript in its completed form. And on January 30 the executive committee of the publishing house accepted the manuscript for publication on a "text basis." The General Conference officers approved the title, *Seventh-day Adventists Answer Questions on Doctrine*, and also the short title, *Questions on Doctrine*. The officers also approved the exact wording of the introduction as it later appeared in the book over the signature of the editorial committee. Here it was made clear that the book was the work of a representative selection of participants, not of an individual, nor even of the committee, and that those preparing the answers made no claim to having provided the final word on Christian doctrine.

In September the officers recorded a series of actions having to do with publicity and distribution. Union conference papers and Adventist magazines would be asked to run advertisements. Non-Adventist periodicals would be invited to run ads and to publish book reviews. A suitable four-page folder was to be printed for distribution to non-Adventist clergymen. High-ranking religious leaders in North America were to receive complimentary copies. Churches were to be invited to

put copies in their libraries and to present complimentary copies to Protestant ministers in the community. Book and Bible houses were to stock *Questions on Doctrine*.

*Questions on Doctrine* was published late in 1957. It was designed to begin with the "Statement of Fundamental Beliefs of Seventh-day Adventists," first published in 1931, later given General Conference approval, and regularly included in church manuals and yearbooks of the denomination. This was to make clear to Adventists and non-Adventists alike, that in presenting an amplified statement on doctrine the General Conference was not setting forth a new theology, but was clarifying and amplifying the doctrines most generally believed by contemporary Seventh-day Adventists. Included in appendices was an extensive compilation from the writings of Ellen G. White, covering such subjects as the Diety and eternal preexistence of Christ and His place in the Trinity; His divine-human nature in the incarnation; His completed sacrificial atonement on the cross; and His priestly ministry in the heavenly sanctuary. These were the areas which had been found to be most frequently misunderstood and misquoted. This compilation was later included in Volume 7-A of the *Seventh-day Adventists Commentary* series. Many of these same quotations appeared in the *Ministry* magazine, between May 1956, and March 1957, under the title, "Counsels from the Spirit of Prophecy."

The editor of *Ministry*, R. A. Anderson, made sure during the months preceding the publication of *Questions and Doctrine*, that the Adventist clergy was fully informed of what to expect. He described the conferences with the Evangelicals and the removal of century-old misunderstandings. He explained the procedure for getting a doctrinal consensus from world leaders in the church. The unity of belief so demonstrated he attributed to the influence of the writings of Ellen G. White. There were also articles during this period from W. E. Read on the nature of Christ and from L. E. Froom on the atonement.

It came as a surprise to the planners, after the demonstration of a solid consensus from world leaders in the church and the preview in *Ministry* of what was to come, that *Questions on Doctrine* should be subjected to attack from Adventist sources. The critics seemed to be saying the same things, suggesting a common source. This was not hard to find. M.L. Andreason, a respected retired Adventist theologian, author and Bible teacher, had widely circulated eleven mimeographed documents and six printed leaflets addressed to the churches. In these the writer

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\*Members of the editorial committee: A. V. Olson (chairman), W. E. Read, M. Thurber (book editor of the Review and Herald Publishing Association), W. G. C. Murdoch, R. Hammill, L. E. Froom, and R. A. Anderson, consultants.

accused the compilers of *Questions on Doctrine* of attempting to change traditional doctrines, and he accused the officers of the General Conference of planning to revise the writings of Ellen White to conform.

A formal denial of these charges was prepared by A. V. Olson, a General Conference vice president, and chairman of the Board of Trustees of the Ellen G. White Estate. This reply, dated September 6, 1960, was sent at the request of the General Conference officers to officers of the overseas divisions of the church and to all union conference officers and local conference presidents in the North American Division. The incident was soon closed, and the author of the criticism made his peace with the church to which he had formerly given distinguished service.

The Zondervan Publishing House had originally scheduled publication of Walter Martin's *The Truth About Seventh-day Adventism* for January 1957, as part of the series on cult apologetics. There were delays, but so long as there was a possibility of his book coming out first he was supplied with page proofs of the Adventist book, so he would have reliable references. Martin had promised that in describing the teachings of contemporary Seventh-day Adventists he would only use statements from the book to be published with the approval of the General Conference. As late as October 1959, R. A. Anderson and W. E. Read, with H. W. Lowe, chairman of the Biblical Study and Research Group of the General Conference, were going over Martin's galleys, preparatory to writing a statement to be included in the book. *The Truth About Seventh-day Adventism* was, and is, a notable book. In the "Foreword" Barnhouse stated:

Since leaders of Adventism agree that this book fairly represents their theological position, this work is a milestone in Christian apologetics; for, during this study, brethren talked and prayed together, assessed each other's position and agreed to disagree while still obeying the Lord's command to love one another.

In the author's "Preface" Martin reminded both Adventists and non-Adventists that still to be healed were wounds caused by ignorance, prejudice, and an unforgiving spirit, of which Adventists as well as non-Adventists were guilty. But, he wrote, the place of healing is at the cross. Meeting there, we find strength and grace to keep the "lost commandment," that we love one another.

The Adventist statement, over the name of H. W. Lowe, as it appeared in Martin's book, asked that members of the Adventist church, when reading the last chapter of the book, in which Martin described his points of disagreement with Adventism, would remember the fair

Special 8-page Green Report

## Why Seventh-day Adventism Is Not Evangelical

EDITOR'S NOTE. This month we are starting the first in an important series of articles on the Seventh-day Adventist system of religion. This never-before-published series has just been completed by Dr. Louis T. Talbot, chancellor of the Bible Institute of Los Angeles, and long-time (25 years) researcher into the cults and religions of our day.

As a sidelight to this important series we're printing part of a letter we received a few weeks ago from a woman who had been raised as a Seventh-day Adventist. Here's her letter.

Sirs:

I was a Seventh-day Adventist for 29 years, but I became dissatisfied with so much unhappiness that my husband and I and our four children began going elsewhere in search for something better. Just the two older children and I were members. They got - they wouldn't

please turn page

*Some evangelical publications reacted strongly to the acceptance of Seventh-day Adventists as evangelicals. This issue of the KING'S BUSINESS by the Bible Institute of Los Angeles, was one of the most pointed.*

credit: Bible Institute of Los Angeles

and accurate statement of Adventist teachings set forth in the earlier portions of the book. Lowe also expressed the gratitude and respect the Adventist leadership felt toward Martin for his correct recording of their beliefs and for his attitude of Christian brotherhood.

In retrospect, the publication of *The Truth About Seventh-day Adventism* and *Seventh-day Adventists Answer Questions on Doctrine*, improved relations between Evangelicals and Seventh-day Adventists. Martin's book did not convince all Adventist isolationists that its author and Barnhouse spoke for the Evangelicals, or that fraternal relations were desirable or safe. And the publication of *Questions on Doctrine* did not

convince all Evangelicals that Adventists were not heretics in Christian robes. Isolated attacks on Adventism continued. And Martin's book could not be bought in Adventist book stores.

Paul Hopkins, the executive secretary of the (Barnhouse) Evangelical Foundation, struck a hopeful note in a letter to me, dated May 6, 1960:

Quite honestly, I can see that what you began with us is still only the beginning and I recognize that you are going to have the same problems within your group that we have in ours. There is much land still to be possessed before the members of the Body of Christ can recognize one another as we should. In the meantime, let us continue to work and pray that the day may come sooner than we might normally expect.

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THE ATONEMENT

In the February issue of THE MINISTRY occurs an article by Leroy Edwin Froom, entitled, "The Priestly Application of the Atoning Act." It appears to speak with authority, for in the Summary appears this statement concerning the views set forth, that this "is the Adventist understanding of the atonement, confirmed and illuminated and clarified by the Spirit of Prophecy." It is not a discussion of the atonement as such, but a dissertation on the priestly application of the atoning act. Though 1844 is not mentioned, the priestly application of the atonement has reference to the "ministry of our heavenly High priest in the sanctuary above on the antitypical day of atonement--or hour of judgment"--which admittedly began October 22, 1844.

The writer stresses the point that "the sacrificial act on the cross (is) a complete, perfect, and final atonement for man's sin." He qualifies this, however, by saying that "it is not, on the one hand, limited just to the sacrificial death of Christ on the cross. On the other hand neither is it confined to the ministry of our heavenly High priest in the sanctuary above, on the anti-typical day of atonement--or hour of God's judgment as some of our forefathers erroneously thought and wrote. Instead, as attested by the Spirit of Prophecy, it clearly embraces both--one aspect being incomplete without the other, and each being the indispensable complement of the other."

The writer does not seem to see any contradiction in these statements. The atonement on the cross was "a complete, perfect, and final atonement," while at the same time it was "incomplete without the other," and this other was "an indispensable complement." For this reason the writer holds that the cross was "Useless to any soul unless, and until, it is applied by Christ, our High priest, to and appropriated by, the individual recipient." This specific work of Christ began in 1844, when the sanctuary should be cleansed. It would, therefore, seem that Christ's work on the cross was valueless until that time. The alternative to this is to believe that Christ at His ascension immediately began His work of applying the atoning work to the human soul. But as Christ when He ascended began His work in the first apartment, He could not possibly there do the work that was done only on the day of atonement, and in the Most Holy Place. There is something lacking in the writer's argument. A suspended atonement that is valueless for 1800 years is strange teaching.

In attempting to find a reason for the late revision of the doctrine of the atonement, the author charges that "no one had taken the time for the sustained effort involved in laborious, comprehensive search (in the writings of the Spirit of Prophecy) to find, analyze, and organize them." The leaders are said to have been "largely unaware of this latent evidence and its priceless value: the need was not felt, and the time required for such a vast project was not considered available."

These are hard words, indeed, and the most serious charge that we have heard anyone make against the leadership of the denomination, and one that will make our enemies rejoice. The atonement, the death of the Lord Jesus, the very center of all religious teaching, and the leaders too busy to study

it, and worst of all, by them "the need was not felt!" It is of little comfort when the reason is given that the church has "been so engrossed in giving our special message to the world . . . that no one seemed to have had the time or even the burden requisite for such a huge task." Only God would dare level such a charge against His church. Such an indictment made by man must not go unchallenged.

We wonder how the writer knows that no one had the time or the burden for such a work? We ~~could~~ inform him differently. And as for the leaders. Supposing it were true that they were too busy, supposing they felt no need. Should this be published to the world? We can see no good in letting all know that more than a hundred years went by before we began studying in earnest the atonement, that we had wrong ideas about it, and only now discover that the other churches are right and that we have been wrong. And the expressed joy that we now are recognized as "orthodox" and that other churches are safe in fellowshiping with us, might as well be cause for alarm as rejoicing.

What concerns me most, however, are not the charges he makes, nor the numerous unfortunate expressions, nor even the superior attitude he exhibits, but the appalling theology that he sets forth as Adventist doctrine. "The act on the cross" and the doctrine of Seventh-day Adventists in regard to the events of 1844, must not be put in juxtaposition and on the same basis. Says the author: "The latter is obviously inapplicable and ineffective without the first; and the first is just as clearly incomplete and ineffective without the second." That is, the cross is ineffective and incomplete without the doctrine of Christ's entering into the second apartment in 1844. The author calls the act on the cross "valueless" and "useless," "unless and untill." These are strong words.

The subject of the atonement, intertwined as it is with the covenant contract between Father and Son, has deeper roots than the author envisions in the article under review. Hear this: "All heaven suffered in Christ's agony, but that suffering did not begin or end with His manifestation in humanity. The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God." These words from the Spirit of Prophecy are revelatory. Dreadful as were the sufferings on the cross, they did not begin to compare with the sufferings of God from the time sin first entered in heaven. Men would not know of the sufferings of God if He had not given them a revelation on the cross. There men saw the Son suffer. But the milleniums of suffering which had gone before they did not see. What men saw was a sample of the sufferings of God, which had gone on for ages and which constitute the real cost of sin. The cost to God of the atonement is not measured by the hours on the cross. Back of this lies the ages of suffering of the Godhead. Of this suffering God gave us a glimpse on the cross. But let not the cross hide from us the deeper aspects of the atonement, which includes the cross as a revelation, but which roots go back untold ages. We have too limited views of the atonement.

Look at Gethsemane. There we get another view of the sufferings which sin has caused. Jesus falls dying to the ground; but He is not permitted to die, for this would be an act of mercy and end His sufferings. He must be kept from dying that He must taste suffering to the full. And so an angel was sent, not to remove the cup but to strengthen Him to drink it. No other man has ever tasted the sufferings of death; for at the moment of dissolution man is unconscious. But Christ must go all the way and be fully

conscious and suffer beyond the point where man may go. On the cross Christ died; but in the garden He tasted the sufferings of death, an experience that fully measures up with Golgotha. In fact, we are told that in Gethsemane Christ was "sorrowful with a bitterness of sorrow exceeding that of the last great struggle with death." When we estimate the cost of salvation, we must take in the cross, we must include Gethsemane, and also the ages of sorrow and agony since the inception of sin. In this whole program 1844 has its place. But this place is not the one given it by the author.

How are we to evaluate the following quotation: "He would not be rejected and murdered by His own nation, if He could save them from the guilt of such a deed." Christ did not want to be murdered. He did not want to be rejected. What did He want? We must find a place somewhere for these and other very important statements, if we are to have a true conception of the atonement. To rush into print at this time with shallow and confused ideas; to announce to the world that the theories set forth in the article under consideration is "the Adventist understanding of the atonement," is unfortunate and is not true. Adventists will not permit any man or group of men to make a "creed" for them, and tell them what we believe. Too much is at stake. The present procedure is likely to bring results unlooked for. To some it looks like the Omega so long foretold. Some of our brethren, in order to be considered orthodox, have compromised our position. I much regret what has been done. I challenge their right to commit the denomination, and protest.

-- M. L. Andreasen

*And Thanks! M. L. Anderson*

1931 Academy Place  
Glendale 6, California  
October 15, 1957

#### A REVIEW AND A PROTEST

It is with sorrow that I write this, but as other doors are closed, this seems to be the only way that I can bring certain matters before the church. For more than sixty years I have served the church in various capacities, and I love it as my own soul. As I see it, it is in the process of being led astray; I must not keep silent.

In a similar situation Sister White wrote "concerning the efforts of the enemy to undermine the foundation of our faith" : "I hesitated and delayed about the sending out of that which the Spirit of the Lord impelled me to write. I did not want to present the misleading influences of these sophistries. But in the providence of God, the errors that have been coming in must be met." (Emphasis her). As a result she published a pamphlet and had it printed at her own expense. Five times in this pamphlet she repeats the Lord's command to her about the false doctrines, "Meet it." Again she states: "We have now before us the alpha of this danger. The omega will be of a most startling nature." Three times she mentions this omega. She was very much in earnest about this matter and advised, "No longer consent to listen without protest to the perversion of truth." "My message will become more and more pointed, as was the message of John the Baptist, even though it cost me my life. The people shall not be deceived." That she was not exaggerating is evident from her statement after the ordeal was over: "The experience that I have passed through in connection with the

matter, has nearly cost me my life." As I was present as an accredited delegate when these events took place, I can confirm the truthfulness of the account Sister White gives.

As it appears that we are now approaching a similar crisis -- though on another matter -- I feel that I must speak. As stated above, I do it with sorrow. I wish it could have been otherwise.

A few years ago a minister of another communion visited our headquarters in Washington to obtain first-hand information concerning Adventists. He found much in our doctrines with which he could agree, but seriously questioned our position on the atonement, the investigative judgment, the 2300 days, the importance of 1844, etc. While he did not ridicule -- he is a Christian and a gentleman -- he wondered how we could entertain such views, altogether at variance with the accepted doctrines of the established churches. He felt that it would be well if we reviewed these phases of our faith and attempt to come nearer to the orthodox views of the universal church.

Our brethren were much impressed and began to weigh the matter. In time a group of representative Adventist leaders -- ministers, theological professors, editors, administrators -- were appointed to consider the situation and prepare written answers to the inquiries. Their report is now available.

The question that soon came to the front was that of the "finished work on the cross." Did the death on the cross constitute the atonement, or was the blood there provided by Christ as victim, which He later as priest would minister in the sanctuary? Our visiting minister, and the universal church in general, held that the death was the atonement, and that as the death took place on the cross, the atonement was made on the cross.

The questions before the group were therefore these: Does the death on the cross constitute the atonement? Is it the atonement? Is the death and the atonement the same thing? Did Christ on the cross serve as priest or as victim? Did His death provide the blood which was later to be ministered by Him as priest, or was He priest and victim at the same time? When and where did He begin His work as priest?

The investigating committee was evidently unaware that these questions had been discussed long before by an official body, and that the results had been embodied in an official statement, "Declaration of the Fundamental Principles of the Seventh-day Adventists." This declaration I shall quote later.

The brethren met repeatedly for consultation and study, and came to the conclusion that the death on the cross and the atonement were identical, that the death constituted and was the atonement. The February, 1957, issue of the Ministry stated unequivocally that the "sacrificial act of the cross (is) a complete, perfect, and final atonement for man's sin." In "Questions on Doctrine," the question is asked on page 341: "Seventh-day Adventists have frequently been charged with teaching that the atonement was not completed on the cross. Is this charge true?"

The writer answers this question by saying that it "depends upon the definition given to the term 'atonement.'" He then uses many words to explain "atonement" which leaves the matter up in the air, and cites four instances where atonement is made, "evidently without a blood sacrifice, without any blood being sprinkled on the altar." However, the questioner, from the answer, understood that Seventh-day Adventists believe that the "sacrificial act of the cross (is) a complete, perfect, and final atonement

for man's sin," for on page 369 the questioner takes this for granted in asking: "Since Seventh-day Adventists hold that a complete sacrificial atonement was made on the cross . . . " If the author had felt that the questioner had received a wrong impression from the answer to question No. 29, this was the place to correct it. But he makes no correction, and so the assertion stands: "Adventists hold that a complete sacrificial atonement was made on the cross." "The sacrificial act on the cross (is) a complete, perfect, final atonement for man's sin!"

The brethren on the committee to draft "the true beliefs of Seventh-day Adventists" now ran into a snag. If the sacrifice on the cross was "complete, perfect, and final," how would they explain the many references in the Testimonies that speak of Christ making atonement now? If the atonement on the cross is final, how could there be another atonement in the sanctuary in 1844? They therefore decided to make a thorough search to ascertain if Sister White said that atonement was now being made in the Most Holy. May 1, 1957, a smaller committee reported that they had "become acutely aware of E. G. White's statements which indicate that the atoning work of Christ is now in progress in the heavenly sanctuary." Such phrases as "making atonement" and "continuing atonement" were frequent. Several suggestions were made as to how to meet this problem which I hesitate to mention at this time, but at last a most unique solution was found. Why not give a new meaning to all these expressions, so that "when, therefore, one hears an Adventist say, or reads in Adventist literature -- even in the writings of Ellen G. White -- that Christ is making atonement now, it should be understood that we mean simply that Christ is now making application of the benefits of the sacrificial atonement He made on the cross."

Questions on Doctrine, pp. 354, 355. Let this sink deep into the consciousness. When Sister White says that Christ is "making atonement now in the sanctuary above," that He is "making an atoning sacrifice" for us, that He is "pleading in our behalf the efficacy of His blood," and many like expressions, "we mean" something else. Who are WE? Who has a right to interpret the words of Sister White? Have we now an interpreter to tell us what she means. Thus, all that Sister White says about the work of our High Priest in the sanctuary above, are made of none effect by "WE MEAN." In one fell swoop Sister White's statements are cast aside, and we are told that nothing that she or anyone else says will henceforth have the meaning ordinarily attached to words; it means something else. Arrogance can go no higher.

If the sacrifice on the cross is complete, perfect, final, our doctrine of the sanctuary, of the investigative judgment, of the 2300 days, all will fall to the ground and also Sister White's leadership. This is the most subtle and dangerous error that I know of. Let this become known to our people, and we will see the greatest falling away ever. The people will not accept the proposition that some self-appointed person is to tell us what she means.

There are so many other and worse errors in the new doctrine of the atonement, which I cannot at this time discuss. And I have not even mentioned the worst features of what I have here presented. I hope it will not be necessary to do so. I am not condemning the committee as such. For in any committee it is ordinarily a few men only that are to blame. In this case four men.

Let me in closing give the wording of the official declaration of

the denomination as to doctrine.

A DECLARATION  
OF  
THE FUNDAMENTAL PRINCIPLES  
OF THE  
SEVENTH-DAY ADVENTISTS

II

"That there is one Lord Jesus Christ, the Son of the eternal Father, the one by who God created all things, and by whom they do consist: that took on him the nature of the seed of Abraham for the redemption of our fallen race; that dwelt among men, full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high TO BE OUR ONLY MEDIATOR IN THE SANCTUARY IN HEAVEN, WHERE, WITH HIS OWN BLOOD, HE MAKES ATONEMENT FOR OUR SINS: WHICH ATONEMENT, SO FAR FROM BEING MADE ON THE CROSS, WHICH WAS BUT THE OFFERING OF THE SACRIFICE, IS THE VERY LAST PORTION OF HIS WORK AS PRIEST, ACCORDING TO THE EXAMPLE OF THE LEVITICAL PRIESTHOOD: WHICH FORESHADOWED AND PREFIGURED THE MINISTRY OF OUR LORD IN HEAVEN. See Lev. 16, Hebrews 8:4, 5; 9:6, 7, etc."

I add this from Uriah Smith. "We have already seen that the cleansing of the sanctuary, the investigative Judgment of the saints, the blotting out, or remission, of sin, and the finishing of the mystery of God, are all and the same thing. We now make the additional statement that this is also the atonement."

"The frequency with which the expression is made that Christ atoned for our sins upon the cross, shows how widely the idea is entertained that the shedding of his blood and the atonement are the same thing. But this leads to two ultra and fundamental errors. Men have been driven by this idea to the extremes of error in opposite directions, and have spent their time

in an unnecessary and fruitless warfare,

"The Scriptures plainly declare that Christ died for all. Now, with the view that the death of Christ is the atonement, the conclusion is easily reached that the sins of all have been atoned for, and hence that no condemnation can ultimately remain to any. This branch of the argument blossoms at once into Universalism.

"But the Scriptures just as plainly assure us that all will not be saved; that some do now, and will in the end, rest under condemnation. For these, of course, no atonement is made; and if the atonement and the death of Christ are the same thing, it follows that his death reaches no farther than the atonement, and hence that he did not die for all, but only for a chosen few. On this branch of the argument we find the bitter fruit of ultra Calvinism.

"The subject of the sanctuary relieves us from the false claims of both these errors. The trouble in either case lies in the premise common to both, which is defective; and with a false premise, however sound the reasoning based upon it, it is impossible to reach a correct conclusion. THE DEATH OF CHRIST AND THE ATONEMENT ARE NOT THE SAME THING. And this relieves the matter of all difficulty. Christ did not make the atonement when he shed his blood upon the cross. Let this fact be fixed forever in the mind.

"But does it not say that he bore our sins in his own body on the tree? And as he died for all, did he not thus bear the sins of all? He did, indeed; but in what sense? What office was he fulfilling in the shedding of his blood? For light on this, we turn again to the types. The idea and doctrine of the atonement are drawn from the typical system.

"To reach the atonement, several steps were necessary: 1. The confession of sin upon the head of the victim. 2. The sacrifice of the offering.

3. The work of the priest. And this work was performed three hundred and sixty-four days in the year before the day of atonement came. The work of atonement was the last ceremony of the year, and completed the round of sanctuary service. The offering and the service of the priest preceded the atonement. THE OFFERING WAS NOT THE ATONEMENT, nor was the service of the priest, until the day of atonement arrived, and the work was commenced in the most holy place of the sanctuary.

"The parallel between the earthly and the heavenly sanctuary has been sufficiently drawn to make at once the application. The antitypical atonement, which is the real removal of sin, was not made when the offering for this dispensation was provided, nor by the service of the priest of the first apartment of the sanctuary, but is accomplished only by the service of the priest in the most holy place, which is the closing work of our Lord's ministration, the cleansing of the sanctuary, and did not commence, as we have seen, till 1844.

"In this case, as in the type, the offering and the usual priestly work precede the atonement. But when Christ suffered for us, in what capacity was he acting? NOT AS OUR PRIEST, BUT ONLY AS THE OFFERING; for he was put to death by wicked hands, even as the victims of old were slain by the sinner. It was as the sacrifice and offering that he bore our sins in his body on the tree. HERE THE BLOOD WAS PROVIDED WITH WHICH HE WAS TO MINISTER. THIS WAS AN ACT PREPARATORY TO THE PRIESTLY WORK HE WAS TO PERFORM; THE ATONEMENT IS THE LAST. Those who make the offering to be the same as the atonement, confound together events that are more than 1800 years apart. The offering was general. Christ died for all the world. The sacrifice was offered to all who would accept of it. But the atonement at the close is specific; it is made only for those who seek the benefits of his redeeming work.

"It is not the place here to introduce a dissertation on the subject of the atonement. It is mentioned in this connection simply to show that the great sanctuary question locates the atonement, and GUARDS US AGAINST THE ERROR OF CONFOUNDING THE OFFERING WITH THE ATONEMENT, AND PLACING IT AT THE COMMENCEMENT OF CHRIST'S MINISTRY, INSTEAD OF AT ITS CLOSE. And thus we are provided with a safeguard against the errors of Universalism and Calvinism above noticed."

I can assure you, brethren, that I am in earnest. I have not touched on the worst features yet, and hope it will not be necessary. However, if there is no response to this letter, I shall. I feel the cause of God is in great danger. May God spare His people.

With sorrow,

M. L. Andreasen

## THE ATONEMENT III

At the time when the Seventh-day Adventist denomination came into existence, neither the world nor the churches knew much about the sanctuary in heaven, or of Christ's ministry there. Prophecy had foretold that both the sanctuary and the host should be trodden underfoot, and this had been amply fulfilled. Dan. 8:13.

When Adventists began to preach that we are now living in the great day of atonement and that the hour of God's judgment had come, it sounded to men like a new and strange doctrine. How could it be, they argued, that we are now living in the great day of atonement and that in 1844 the judgment began, when the atonement was made on the cross eighteen hundred years ago? If there is to be any great day of atonement, it must be when Christ made the atonement on the cross, they reasoned, not eighteen hundred years later. The Adventists were wrong again as they had been when they said the world would come to an end in 1844. they said.

The Adventists felt the force of this argument; and this led to a serious and concentrated study of all phases of the atonement. Of this Sister White writes: "Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder Edson, and others who were keen, noble, and true, were among those who after the passing of the time in 1844 searched for truth as for a hidden treasure. Often we remained together through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, 'We can do nothing more,' the Spirit of the Lord would come upon me. I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how to labor and teach effectively. Thus, light was given me that helped me to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me." Then she adds: "The brethren knew that when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelations given." Special Testimonies, Series B, No. 2.

The brethren accepted as "light direct from heaven" the revelations given Sister White, and inserted in their first "creed" this Declaration of Fundamental Principles of the Seventh-day Adventists: "That there is one Lord Jesus Christ, the Son of the eternal Father, the one by who God created all things, and by whom

they do consist: that took on him the nature of the seed of Abraham for the redemption of our fallen race; that dwelt among men, full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high TO BE OUR ONLY MEDIATOR IN THE SANCTUARY IN HEAVEN, WHERE, WITH HIS OWN BLOOD, HE MAKES ATONEMENT FOR OUR SINS: WHICH ATONEMENT, SCARF FROM BEING MADE ON THE CROSS, WHICH WAS BUT THE OFFERING OF THE SACRIFICE, IS THE VERY LAST PORTION OF HIS WORK AS PRIEST, ACCORDING TO THE EXAMPLE OF THE LEVITICAL PRIESTHOOD: WHICH FORESHADOWED AND PREFIGURED THE MINISTRY OF OUR LORD IN HEAVEN. See Leviticus 16, Hebrews 8:4, 5; 9:6, 7, etc."

This has been the belief of the denomination from then until 1957, when a new era began with the publication of the book, Questions on Doctrine.

A few years ago a minister of another communion visited our headquarters in Washington to obtain first-hand information concerning Adventists. He found much in our doctrines with which he could agree, but seriously questioned our position on the atonement, the investigative judgment, the 2300 days, the importance of 1844, etc. While he did not ridicule --- he is a Christian and a gentleman --- we wondered how we could entertain such views, altogether at variance with the accepted doctrines of the established churches. He felt that it would be well if we would review these phases of our faith and attempt to come nearer to the orthodox views of the universal church.

Our brethren were much impressed by what he said and began to weigh the matter. In time a group of representative Adventist leaders --- ministers, theological professors, editors, administrators --- were appointed to consider the situation and prepare written answers to his questions. Their report is now available.

The question that early came to the front in the discussion group was that of the "finished work on the cross." Did the death on the cross constitute the atonement, or was the blood there provided by Christ as victim, which He later as priest would minister in the sanctuary? The visiting minister, and the universal church in general, held that the death was the atonement, and that as the death took place on the cross, the atonement was made on the cross.

The questions before the group were therefore these: Does the death on the cross constitute the atonement? Is it the atonement? Is the death and the atonement the same thing? Did Christ on the cross serve as priest or as victim? Did His death provide the blood which was later to be ministered by Him as priest, or was He priest and victim at the same time? When and where did He begin His work as priest?

The committee, evidently unaware that these questions had been discussed long before by an official Adventist body, and that the results had been embodied in the official statement, quoted above, decided that the atonement was made on the cross.

The Ministry promptly embraced this new view, and permitted an article to appear in its February, 1957, issue, which contains the gist of what later was to appear in Questions on Doctrine, and which throws additional light on the section on "Atonement" in that book.

In my first letter I quoted extensively from Uriah Smith's Sanctuary, where he strenuously opposes the idea that the atonement was made on the cross. At this time I shall quote from Elder J. H. Waggoner's book on Atonement.

He wonders "that Bible readers have ever for a moment recognized as true the idea that death makes an atonement, when the Atonement is always represented as the work of the priest, performed in the sanctuary with the blood of the offering. He says that "there is a clear distinction between the death of Christ and the atonement, and as long as this distinction is lost sight of, so long will the term "vicarious atonement" convey the wrong impression to the mind." He observes further that "by assuming that the death of Christ and the atonement are identical, they are involved in endless controversy in regard to the application of the benefits of the atonement. Strange that seventy-three (73) years later we should find in The Ministry an article bearing a title similar to the one Elder Waggoner mentions, "The Priestly Application of the Atoning Act," and that the author has the same troubles the early writer did.

Continuing, Elder Waggoner says, "We learn definitely that as priest, He makes atonement; but His priesthood is not on earth, but in the sanctuary in heaven, and that He did not suffer in the sanctuary where the atonement is made . . . So far from His 'mediatorial work being completed when on the cross, it had not yet commenced. The mediatorial work is the work of the priest, which He had not entered upon when He died."

We have quoted only a few statements from this work of 368 pages on the atonement. But enough has been cited to make sure of Elder Waggoner's conviction.

We now quote from Elder Watson's work, The Atoning Work of Christ. "As the great antitypical High Priest, His work began after the sacrifice was slain . . . Just as Christ could not enter upon His priestly work without first being consecrated a priest evermore, so He could not begin that service till He had 'somewhat also to offer.'" For every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man have somewhat also offer." Hebrews 8:3.

"Some believe that the cross was the antitypical altar. believing this, they conclude that the work of atonement for sin was completed on the cross. If that position is taken, then the work of atonement was completed at an altar without a priest. Then the sacrifice was slain upon the altar, which never was done in type. Then, too, if Christ was priest upon the cross, as He must of necessity have been under such teaching, then He was priest before the blood of consecration had been shed, He must then have presented a dying sacrifice rather than one already dead for us, and so our priest must have died."

"Therefore we should understand that the great work of atonement by which sinners are made just before God, is yet in progress. It will continue as long as sinners seek through Jesus the justification that God has provided in Him."

This latter observation is in harmony with Sister White's statement that as men are constantly sinning, Christ must continually offer up sacrifice. "Christ Jesus is represented as continually standing at the Altar, momentarily offering up the sacrifice for the sins of the world . . . the atoning sacrifice through a Mediator is essential because of the constant commission of sin." Manuscripts 50, 1900.

"Christ as High Priest within the veil so immortalized Calvary that though He liveth unto God, He dies continually unto sin . . . Jesus is officiating in the presence of God, offering up His shed blood, as it had been a lamb slain. Jesus presents the oblation offered for every offence and every short-coming of the sinner." Ibid.

Every time we sin, Jesus appears as "the atoning sacrifice connected with the Lord upon the mercy seat. The golden censer is waved, and the incense, the representation of the purity and righteousness of Christ ascends, bearing the prayers of every soul that receives and believes on Christ to the altar which is before the throne of God. And Jesus is in the midst." Manuscripts 11, 1897.

Christ Jesus is represented as continually standing at the altar; momentarily offering up sacrifice for the sins of the world . . . because of the constant commission of sin." This is in harmony with the statement in Desire of Ages, page 568: "He is today standing at the altar of incense, presenting before God the prayers of those who desire His help." "The golden censer is waved, and the incense . . . ascends." Christ is "momentarily offering up His shed blood, as it had been a lamb slain. Jesus presents the oblation for every offence and every short-coming of the sinner" and this "is essential because of the constant commission of sin." Let no one take away from us the daily ministration of Christ in the sanctuary.

The doctrine that the day of atonement began in 1844, and the doctrine of Christ's present atonement in the sanctuary above, must be abandoned if we accept the new doctrine. If the atonement was made on the cross and if it is "complete, perfect, final, and once for all," there is certainly no need of, nor place for any atonement later, such as is presented to us in the quotations just made. We cannot preach any more that Christ entered the Most Holy in 1844 there to finish the atonement, for that was "complete, perfect, and final" 1800 years ago. Our message, "Fear God and give glory to Him, for the hour of His judgment is come," will be meaningless, and as a denomination we will have forfeited our right to exist with a special message of God for this time. We will have to repudiate every book we have published on the atonement, and the writings of such men as Andrews, Uriah Smith, Waggoner, Watson, Andross, not to mention Sister White, must be discarded. The cost is too great.

This doctrine of Christ's mission and priesthood, as "light direct from heaven," has been the teaching of Adventists from that day to 1957, more than a hundred years. With the publication of Questions on Doctrine, a new era has begun. I was asked by a Bible teacher, an honest, God-fearing man, what he should now teach on the atonement. He said the book was published too late this year to be used in his Bible Doctrines class. Also, if he was to teach the new doctrine, he would have to go to school again. And where would he go? Academy teachers, college teachers, Seminary teachers, and University teachers might ask the same question. There has never before been such confusion as now exists, and the confusion is increasing. It is confusion confounded. I am assured that those who advocate and publish this new view have not counted the cost. And when the news comes to the laity, it will come as near wrecking this denomination as anything can do.

But the denomination will not be wrecked. Our people will not accept this new light. They will rise up and contend for the faith once delivered to the saints. For a while there will be confusion and souls will be lost as they understand that men are tampering with eternal truths we have always held dear, and particularly with the central and sacred doctrine of the atonement. Who dares touch the doctrines for which we have fought a hundred years? Or, as Sister White puts it, "Who has authority to begin such a movement?"

Now some questions about Sister White. If we have been wrong all these many years, how is it that she never set men right, but let them go on year after year and never correct them? This is the question asked in The Ministry. "Why in our early days, did not Mrs. White point out and correct the limited or sometimes erroneous concepts of some of our early writers concerning the atonement?" "Why did she employ some of the restricted phrases without contrasting, at the time, her own larger, truer meaning when using them?"

And now hear the answer. "NO DOCTRINAL TRUTH OR PROPHETIC INTERPRETATION EVER CAME TO THIS PEOPLE THROUGH THE SPIRIT OF PROPHECY ----- NOT IN A SINGLE CASE." (Emphasis his.)

Turn to the first page of this document and read Sister White's own words. When the brethren in their study of doctrines came to the place where they said, "We can do nothing more," the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me . . . A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me."

Here Sister White says that she received instruction on points which the elders could not understand, and that she gave to others the instruction she had received. Sister White was instructed by visions, and the brethren "accepted as light direct from heaven" the instruction given. I am charitable enough to believe that the brother who wrote in The Ministry did not know any better. But if so, his

ignorance was profound. He statement is: NOT IN A SINGLE CASE. I have cited a single case. But if it were really true that not in a single case has Sister White contributed doctrine, how would that answer the question he has raised? His reasoning, to say the least, is unique. But the reader will find in Questions on Doctrine a number of cases that parallel the reasoning here.

The tendency in the article of The Ministry is to down-grade Mrs. White. She never contributed any doctrine! It would be more nearly true to say that many of our doctrines, including those of Christ's mission and priesthood --- came to us as light direct from heaven through the visions.

The article gives me an uneasy feeling as does the statement in Questions on Doctrine, pages 354, 355, that when we read that Sister White says "That Christ is making atonement now, it should be understood that we mean simply," etc. The statement is clear to me: "Christ is making atonement now." But apparently this is not what Questions on Doctrine wants us to understand. "It should be understood that we mean." This is not merely interpreting what Sister White means; for then it would say that "it should be understood that she means." The author does not interpret Sister White, but takes away from her the right to express her own meaning, and says we mean something else than what she says. I feel uneasy about that statement. In the university I majored in English for my undergraduate work. But that sentence I cannot understand. It is a prize. And the one who writes this sentence is the one who says that Sister White in her early writings did not clearly express her meaning! She is clear; her critic is not.

Let it be clearly understood that this new doctrine, which was definitely rejected by our forefathers, and the rejection incorporated in our first statement of belief; which all our writers on the atonement have challenged; which throws doubt on the clear statements of Sister White; which emasculates our special message of the hour of God's judgment; which destroys our beautiful doctrine of the atonement and takes away from Him the daily atonement in heaven and the sprinkling of the blood; which removes the background and backbone of the atonement --- this new doctrine threatens our corporate existence. Will our people abandon their long cherished faith for the sake of winning the approval of the popular churches; will they sacrifice their denominational individuality for the world's plaudit? They will not, thank God. They will be heard from and in no uncertain tones. They will hold fast the faith once delivered to the saints.

Long ago Sister White wrote: "The enemy of souls has sought to bring in the supposition that a great reformation is to take place among Seventh-day Adventists, and that this reformation would consist in giving up doctrines which stand as pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years (now a hundred years) would be accounted an error. A new

organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced . . . Who has authority to begin such a movement? We have our Bibles. We have our experience, attested by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth.

"I hesitated and delayed about the sending out of that which the Spirit of the Lord impelled me to write. I did not want to be compelled to present the misleading influence of these sophistries. But in the providence of God, the errors that have been coming in must be met. (Emphasis hers.)

"Shortly before I sent out the testimonies regarding the efforts of the enemy to undermine the foundation of our faith through the dissemination of seductive theories, I had read an incident about a ship in a fog meeting an iceberg. For several nights I slept but little. I seemed to be bowed down as a cart beneath sheaves. One night a scene was clearly presented before me. A vessel was upon the waters, in a heavy fog. Suddenly the lookout cried, "Iceberg just ahead!" There, towering high above the ship, was a gigantic iceberg. An authoritative voice cried out, "Meet it!" There was not a moment's hesitation. It was a time for instant action. The engineer put on full steam, and the man at the wheel steered the ship straight into the iceberg. With a crash she struck the ice. There was a fearful shock, and the iceberg broke into many pieces, falling with a noise like thunder to the deck. The passengers were violently shaken by the force of the collision, but no lives were lost. The vessel was injured, but not beyond repair. She rebounded from the contact, trembling from stern to stern, like a living creature. Then she moved forward on her way.

"Well I knew the meaning of this representation. I had my orders. I had heard the words, like a voice from our Captain, "Meet it!" I knew what my duty was, and that there was not a moment to lose. The time for decided action had come. I must without delay obey the command, "Meet it!" Special Testimonies to Physicians and Ministers, Series B, No. 2, pp. 51, 54-56.

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Ever since the Berrien Springs meeting in 1904 where the crisis occurred which Sister White speaks and at which meeting I was present, I have been hoping and praying that I might be able to give my testimony when the Omega should come. I think that time is now, and I must not keep silent. One wrote, "I am immortal till my work is done." In this there is a certain truth. Tomorrow I may be gone. But today I write.

As yet I have but touched lightly on Questions on Doctrine. And I dislike to discuss it, for there are so many good things in the book that may be of real help to many; and some may think I repudiate it all, when what I am concerned about is only the section on the Atonement which is utterly unacceptable and must be recalled. The article in The Ministry to which I have referred is as reprehensible as is the Atonement section in Questions on Doctrine, but as it reveals some of the inner workings, and is basic to an understanding of Questions, I could not omit it. It was only after much prayer and meditation that I decided that I must speak, I know what it means for me. But the Lord's command is, "Meet it!"

One more thing. I have been at considerable expense in getting this matter prepared. I do not wish to send it to anyone who does not wish it. So I will ask all who wish the next "issue" to send me a card with name and address so I may know how many to provide. I am not asking for money, just name and address on a card. Note, however, I shall send it only to such whose name is in the Year Book. I am not yet ready to send it, broadcast it to all. So, if your name is in the Year Book, and you want the next communication, send me a card.

M. L. Andreasen

1931 Academy Place  
Glendale 6, California  
November 14, 1957

#### ATONEMENT IV

It is not my intention to review the entire book Questions on Doctrine but only those sections dealing with the Doctrine of the Atonement. For the present, I shall confine myself to this.

On page nine of Questions on Doctrine we are informed that the statement of "Fundamental Beliefs of Seventh-day Adventists" published in the Denominational Year Book "is our only official statement" of doctrine. This is modified somewhat by a further statement that "this volume (Questions on Doctrine) can be viewed as truly representative of the faith and beliefs of the Seventh-day Adventist church." On the outside paper cover of the book, we are given the additional information that the "officers of the General Conference of Seventh-day Adventists" have "requested that this book be published for general use," and that it would also be helpful to the members of their own church as it would "furnish reliable information on the Adventist belief and teachings." We may, therefore, expect that "this carefully prepared volume" will furnish us with dependable information on "Adventist belief and teachings." It may not be the final word, but it does claim to give reliable information and is published at the request of the officers who recommend it.

The book is the work of many authors; but as no names are given, it is not possible to address any particular person. I have, therefore, used the word "author" to designate the writer of the particular section I discuss.

The subject of the atonement is first given consideration on pages 30 - 32. There the author states that in the early days of the denomination there were differences of opinion on doctrinal points, among them the question of the death of Christ on the cross as a "complete sacrificial atonement for sin." After a time, however, "the earlier diversity of views on certain doctrines gradually gave way to unity of view." Page 30. "For decades now the church has been practically at one on the basic truths of the Christian faith." Page 31. Among these basic truths is that of the death of Christ on the cross, which, he says, is a "full and complete sacrificial atonement." Page 31.

This we emphatically deny. It has never been the position of Adventists, and is not now. Not until Questions on Doctrine was published in 1957, has it ever been mentioned as an approved doctrine of Seventh-day Adventists. As the author

yes no proof but only his unsupported personal assertion, and as he repeatedly throughout the book speaks of the atonement on the cross as the accepted doctrine Seventh-day Adventists, it might be well to produce a bit of history, with proper cumentation.

The early Adventist church had "no articles of faith, no creed, or discipline aside from the Bible." However, as there was a group "who call themselves Adventists", who hold views with which we can have no sympathy, some of which, we think, are subversive of the plainest and most important principles set forth in the word of God," the church found it necessary "to correct false statements circulated against us, and to remove erroneous impressions which have obtained with those who have not had an opportunity to become acquainted with our faith and practice." Extracts from the Introduction to the "Fundamental Beliefs," pages 1, 2. The "creed" itself is, "but a brief statement of what is, and has been, with great unanimity, held by them." Then follows twenty-five articles of faith. The first article deals with God, the second with Jesus Christ. We herewith reproduce article 2

A DECLARATION  
of  
THE FUNDAMENTAL PRINCIPLES  
of the  
SEVENTH- DAY ADVENTISTS

II

"That there is one Lord, Jesus Christ, the Son of the eternal Father, the one by whom God created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men, full of grace and truth; lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in Heaven, where, with his own blood, he makes atonement for our sins; which atonement, so far from being made on the cross, which was but the offering of the sacrifice, is the very last portion of his work as priest. according to the example of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in heaven." See Leviticus 16; Hebrews 8; 4, 5; 9:6, 7.

We could rest our case on the evidence here presented. The "Fundamental Principles" is an official document of the denomination, published to explain our doctrines and "correct false statements circulated against us, and to remove erroneous impressions." It was aimed particularly against some "who call themselves Adventists", who hold views with which we can have no sympathy." One of the "subversive" doctrines which they held was that the atonement was made on the cross. While this subject may not seem important to some, let me remind all of the fact that the atonement is the very center and core of Christianity and that whoever tampers with that doctrine touches the very heart of God. We shall show later in this paper that to attempt to change our doctrine of the sanctuary and Christ's

work there, imperils our denominational existence, invalidates the three angel's messages, makes 1844 and the twenty-three hundred days a mistake, and completely annuls our teaching on the Spirit of Prophecy. We therefore "can have no sympathy" with the "subversive" views advocated in Questions on Doctrine. The denomination has spoken officially. This pronouncement cannot lightly be put aside.

But while, as stated above, we could rest our case on the evidence already presented, there is too much at stake to leave any doubt in the mind of the reader.

The author of Questions on Doctrine says that there were only "a few" who believed the doctrine of Christ's atonement in the sanctuary --- when the truth is just the opposite --- but that these "few" held to their ideas, and at times "these ideas got into print." Questions on Doctrine, page 30. We shall here present some of those who "got into print."

Uriah Smith: This veteran for more than thirty years was editor of our church paper, "The Review and Herald," author of many books among them a book on "The Sanctuary," 224 pages. In this work he discusses at length the matter of the atonement, stating categorically that "Christ did not make the atonement when he shed his blood on the cross." Page 181. He also wrote editorials on "the subversive doctrine that Christ made the atonement on the cross."

Elder C. H. Watson: was one of those who "got into print." He was president of the General Conference at the time and wrote a book entitled, "The Atoning Work of Christ," of several hundred pages. He says that "some believe that the work of atonement was completed on the cross," page 96. But if it was, he continues, "it was completed 'without a priest.'" Again, if it is contended that Christ at the cross was priest then "our priest must have died." He concludes that "the atonement was not made by the mere shedding of blood." Page 94.

Elder J. H. Waggoner: was another who spoke up. He published a book of 368 pages called "The Atonement." In harmony with the "creed" he says, "so far from his meditorial work being completed when on the cross, it had not yet commenced." Again, "there is a clear distinction between the death of Christ and the atonement." "The killing of the offering did not make the atonement." Pages 190, 182, 187.

Elder J. N. Andrews: also entered the lists against the subversive doctrine that atonement was completed on the cross. He wrote a book of 200 pages and used most telling arguments against the atonement being made on the cross.

Elder E. E. Andross: wrote a book, "A More Excellent Ministry," of about 200 pages. "Reconciliation was made on the cross," he says, "while atonement was made in the sanctuary." Page 193. Thus, "the atonement and the cleansing of the sanctuary are inseparately connected. It is impossible to separate them by a period of 1800 years." Page 195.

Elder O. H. Johnson: one of our veteran Bible teachers, wrote a number of textbooks for his classes in theology. As all the others he was a stout defender

the theory that atonement was made in the sanctuary in heaven and not at the cross. In the 1914 edition he argues in favor of the atonement being made in heaven, and says: "The following will prove that the services of the heavenly sanctuary could not begin before Christ's ascension. Then he explains, using as proof Hebrews 9:6; 7:11-14; 9:4-26.

Elder H. R. Johnson: another veteran teacher, was on my faculty for years and we discussed frequently the different theories of atonement. The fact that he was a teacher in good and regular standing is all the proof needed for his position.

Elder Camden Lacey: was one of the best Bible teachers this denomination has had. I worked with him and can vouch for his position. Unhappily, I disposed of some of his texts, and do not have another on hand. He knew his Bible and he knew his God, and he knew where the atonement was made.

Elder F. D. Nichol: present editor of "The Review and Herald," joins the "few" who "got into print." On pages 407 and 408 in his Answer to Questions he meets the assertion that "Seventh-day Adventists reject the atonement, and make of no effect the death of the Saviour, because they believe that His atonement was not completed on the cross." Says he, "Of those who charge us teaching strange doctrines because we believe that Christ's work of atonement was begun rather than completed on Calvary, we ask these questions: If complete and final atonement was made on the cross for all sins . . . " He then asks two embarrassing questions which compels the questioner to choose between Universalism or Predestination. He believes that Christ "on the cross made provision (this is the Adventist position) for His atonement for all sinners. "The final phase of Christ's saving work cannot be completed until the end." Pages 407, 408.

May I here inject a personal note? In my many years of teaching and in my association with hundred of teachers, I have never, never heard of anyone even mention that Adventists taught or believed that atonement was made on the cross. That doctrine is as foreign to them as is the immortality of the soul or Sunday sacredness. As well argued that Seventh-day Adventists have always believed in the sprinkling of infants, and that those who believed in immersion were not only few but had a "limited and faulty concept." Questions on Doctrine, page 32.

With two exceptions I was acquainted with or worked with those whose names appear above. And as I look at that list; as I read the action taken by the whole denomination; as I learn that the "creed" was written up and passed unanimously by the constituency because there were certain ones "who called themselves Adventists but held views with which we can have no sympathy," I marvel how Questions on Doctrine can say just the opposite of what is the truth. Will the author still insist that only a "few" "got into print?" Will he contend? How glorious is the thought that the King who occupies the throne, is also our representative at the court of heaven. This becomes all the more meaningful when we realize that Jesus, our surety entered the holy places, and appeared in the presence of God for

us. BUT IT WAS NOT WITH THE HOPE OF OBTAINING SOMETHING FOR US AT THAT TIME, OR AT SOME FUTURE TIME. NO! HE HAD ALREADY OBTAINED IT FOR US AT THE CROSS." (Emphasis his.) Questions on Doctrine, page 381.

When I read that I was not sure that I had read aright. Christ is pleading His blood before the Father. He has pleaded his blood for eighteen centuries, and after 1844 He "still pleaded His blood before the Father in behalf of sinners." Great Controversy, page 429. "In 1844 Christ entered the Most Holy Place of the heavenly sanctuary to perform the closing work of the atonement." Ibid., page 422.

I had read those statements many times before, and other statements, also, but now the "interpreter" says that while Christ stood there in the presence of God for us, it was not WITH THE HOPE OF GETTING SOMETHING FOR US AT THAT TIME, OR AT SOME FUTURE TIME. NO! HE HAD ALREADY OBTAINED IT FOR US AT THE CROSS."

I read that again and again. But each time it seemed more impossible that an Adventist could pen such words and that a committee could approve of it and recommend it for non-Adventists and our own people. I must not have read it aright. And, so I asked my wife to read it to me; and she read it.

I turned away and wept. It could not be so; but there it was. Adventists who have taught for a hundred years and more that Christ's work in the sanctuary is of supreme importance to mankind, now teach that Christ pleads with the Father for 1800 years, but does not receive anything! Why didn't the Father tell Him to stop pleading, as He had already received at the cross all He would get? Eighteen hundred years pass, and Christ goes into the Most Holy, and in the pathetic words of Sister White, "He still pleaded his blood before the Father in behalf of sinners." Great Controversy, page 429. "BUT NO!! NOT AT THAT TIME OR AT SOME FUTURE TIME WOULD HE RECEIVE ANYTHING."

I protest. With loud voice I protest. And a hundred thousand people will protest with me. These words must not go to the people as approved by Seventh-day Adventists.

Then I did some more thinking and praying. The brother who wrote that must not have known what he said, or perhaps, he did not mean it just the way it sounds. Perhaps, he did not mean that Christ received it at the cross, but after His ascension at His coronation. And perhaps he only meant that Christ received such an abundance that He could distribute it to His followers little by little as they needed it. But then, why did Christ plead His blood? Pleading the blood meant atonement. And that is the very thing He did. "He plead His blood before the Father . . . in the first apartment of the sanctuary in heaven." Great Controversy, p. 420. "In 1844 Christ entered the Most Holy Place of the heavenly sanctuary to perform the closing work of the atonement." Great Controversy, page 422. "He still pleaded before the Father," page 429. By no stretch of the imagination can it be conceived that Christ plead for that which He already had, and at the same time had no HOPE that He would receive it; now or later! Our people will not understand such language, nor will other churches. As far as the wording goes, it deprives Christ of all power

I am sick at heart as I write this. Even now, I wonder if I see things. No. There are the words before me on page 381. No amount of explanation will suffice. If those words are true, then we have lost our message. There is no longer meaning to our teaching on the sanctuary. Christ may be there, but we are told that He pleads His blood in vain. Christ has no hope (Emphasis his.) that he will do anything; and the Father, of course, also know this. Yet the two carry on their endless work for 1800 years, and then they go into the Most Holy to repeat the same. I almost feel it blasphemy merely repeating these words; and what will I do when I have to preach this new light? The whole situation is unbelievable. If this is to be our message, may God help us.

From Great Controversy I quote the following on the atonement:

Page 420: "After his ascension, our Saviour began His work as our High Priest. The ministration of the priest throughout the year . . . represents the work of upon which Christ entered upon His ascension . . . It was the work of the priest in the daily ministration to present before God the blood of the sin offering, also the incense which ascends with the prayers of Israel. So did Christ plead His blood before the Father in behalf of sinners . . . Such was the work of ministration in the first apartment of the sanctuary in heaven."

Page 422: "For eighteen centuries this work continued in the first apartment. . . in 1844 Christ entered the Most Holy Place of the heavenly sanctuary to perform the closing work of atonement."

Page 429: "So Christ had only completed one part of His work as our intercessor to enter upon another portion of the work, and He still pleaded His blood before the Father in behalf of sinners."

Page 433: "He was no officiating before the ark of God, pleading His blood in behalf of sinners."

Page 480: "Attended by heavenly angels our great High Priest enters the Holy of Holies to engage in the last acts of his ministration in behalf of man --- to perform the work of investigative judgment, and to make atonement for all who are shown to be entitled to its benefits."

Page 489: "The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We are now living in the great day of atonement."

Page 490: "The judgment is now passing in the sanctuary above."

Page 623: "Now, while our great High Priest is making the atonement for us, we should seek to become perfect in Christ."

I could quote from other books and from almost innumerable number of articles in our papers on this subject, and they all tell the same story:

1. It was after His ascension that Christ began His work in the first apartment. It is evident that if He began His work after the ascension, He did not make atonement on the cross. "Such was the work in the first apartment of the heavenly sanctuary."
2. Christ continued in the first apartment 1800 years. In 1844 He entered into the Most Holy to perform the closing work of the atonement.
3. Christ had only completed one part of the atonement in the first apartment. Now He enters upon another portion. And He still pleaded His blood.
4. He was officiating before the ark of God, pleading His blood.
5. He entered the Most Holy to engage in the last acts, to perform the work of the investigative judgment, and to make atonement.
6. This intercession was as essential as was the death on the cross. By His death He began His work which after His ascension He completed in heaven. We are now living in the great day of atonement.
7. The judgment is now going on in the sanctuary above.
8. While our High Priest is making atonement, we are to become perfect in Christ.

As I sit here this quiet evening writing this, I am still perplexed. I suppose somebody will attempt some kind of explanation; but that will not change the wording that will go out to all the world. Christ is pleading. He is pleading His blood. He is standing before the ark, pleading, but He will get nothing. He got it all on the cross. Thank God, those are not the words of the Bible, nor are they truth. Christ did get something. He obtained for us mercy, forgiveness, justification, eternal redemption, an incorruptible crown, a better resurrection, a home on high.

I think of our dear people in other lands laboriously spelling their way through a book in the English language. I think of our people in the home land reading those sentences on page 381 in Question on Doctrine, and no one to explain it. I think of our critics reading it and seeing in it a repudiation of our doctrine of the Ministry of Christ in the sanctuary, that at last we have given up one of our peculiar doctrines. And yet, Christ in the sanctuary is our one contribution to religion and theology. And we are not ready to relinquish it.

More to follow.

M. L. Andreasen

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W. E. PHILLIPS, ASSISTANT TREASURER

**GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS**  
6840 EASTERN AVENUE NW.,  
**TAKOMA PARK, WASHINGTON 12, D. C.**

TELEPHONE RANDOLPH 3-0800

November 14, 1957

CABLE ADDRESS  
"ADVENTIST" WASHINGTON  
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WASHINGTON, D.C.

Prof. M. L. Andreasen  
1931 Academy Place  
Glendale 6, Calif.

Dear Brother Andreasen:

A copy of your letter of November 4, which evidently was sent to a number of individuals, has just been shown me. It is with considerable astonishment that I have read what you wrote and the charge that you virtually make against a large number of our leading and responsible men. It is strange that a large group of devoted and loyal Seventh-day Adventists who read the manuscript have not discovered in the book, "Seventh-day Adventists Answer Questions on Doctrine," what you seem to have found, namely, the repudiation of one of the cardinal points of our faith. May I point out to you that probably no other of our books, before publication, has been so widely and so carefully read by so many responsible men, to avoid precisely the thing that you say has happened. It just does not seem possible that you actually have read the book.

You speak with much assurance of something that took place 3000 miles away from you and indicate that you are writing from behind the scenes, giving a background that makes clear the motives of those responsible for bringing out the book. You put into the hearts and minds of men things which were never there. To say that certain men of another faith suggested that we review certain "phases of our faith and attempt to come nearer to the orthodox views of the universal church" is certainly not true to fact. And then to suggest that good and faithful Seventh-day Adventist men sat down to tamper with the fundamental pillars of our faith is as far from fact as the poles are apart. To assert all this from a distance of 3000 miles, based apparently only upon fragments of remarks here and there, is not the way to deal with such weighty matters.

Let me tell you exactly what did happen, as one who was right on the scene and can give first-hand information. We made the first contact with the men to whom you refer. One of our Conference presidents listened to an exposition of a portion of the Scripture over the radio and wrote the speaker a letter of appreciation. This led to these gentlemen contacting us and asking what Seventh-day Adventists did actually believe. For the first time, men who intended to write about and against Adventists, directly asked Adventists what their teachings and beliefs are. That there

might be no misunderstanding, a total of some 50 questions were finally written out and handed to us. And let me state that the question of the atonement was not the first question asked, or the first item discussed. This came up later; hence the statement that these men came to us to persuade us to change our standing on the matter is not correct. Our brethren, being asked straightforward questions, undertook to give a reason for the hope that is in them with meekness and fear. Many of the questions were based upon what "false accusers" have long been saying about us. The answers were drawn up and sent for careful scrutiny and suggestions to a large group of responsible men in this denomination--nearly 250 in number. To say that all these good and loyal men have denied the faith is just too much to believe.

You state that the book under consideration teaches that Christ's death on the cross constitutes the complete atonement, in the broadest meaning of this term, and that therefore there is no further priestly, mediatorial or ministering work of Christ really necessary in the heavenly sanctuary. Brother Andreasen, you cannot find this teaching in the book. You do find this:

"The atonement therefore involves not only the transcendent act on the cross, but also the benefits of Christ's sacrifice which are continually being applied to needy men." -- p. 352.

I have underlined "benefits" of the atonement for that is the actual word Sister White uses in this connection, as we shall see later. And you find this:

"What He [Christ] did on the cross is for all men. (1 John 2:2) What He does in the sanctuary is for those only who accept His great salvation." --pp. 353, 354.

What the book teaches as having been fully accomplished on the cross is the all-sufficient atoning sacrifice of Christ. This feature of the atonement must be complete, if the priestly work of Christ in the heavenly sanctuary is to have significance. With this you yourself agree in your book, "Book of Hebrews," p. 53, from which we quote:

"By His atonement, Christ accomplished both the cleansing of sin and the cleansing of the person from sin. The purging of sin was finished on the cross. The purification of sins is still in progress and will not be finished until the last soul is saved. On the cross Christ finished His work as victim and sacrifice."

And Sister White, speaking on this same point, as quoted in the book, page 355, says:

"The great sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement." --Early Writings, p. 260 (Italics supplied)

Just how Jesus ministers in behalf of the sinner is well stated Sister White in the quotations you cite:

"Christ is represented as continually standing at the altar momentarily offering up the sacrifice for the sins of the world....The stoning sacrifice through a mediator is essential because of the constant commission of sins." --MS 50, 1900.

Turn now to the appendix of "Questions on Doctrine," pp. 663, 4, and note the following quotation:

"He [Christ] planted the cross between heaven and earth, and when the Father beheld the sacrifice of His Son, He bowed before it in recognition of its perfection. 'It is enough,' He said. 'The Atonement is complete.' --Review and Herald, Sept. 24, 1901.

"Type met antitype in the death of Christ, the Lamb slain for the sins of the world. Our great High Priest has made the only sacrifice that is of any value in our salvation. When He offered Himself on the cross, a perfect atonement was made for the sins of the people. We are now standing in the outer court, waiting and looking for that blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ. --The Signs of the Times, June 28, 1899.

"Our great High Priest completed the sacrificial offering of Himself when He suffered without the gate. Then a perfect atonement was made for the sins of the people. Jesus is our Advocate, our High Priest, our Intercessor. --MS, 128, 1897.

"The Father accepts the Son. No language could convey the rejoicing of heaven or God's expression of satisfaction and delight in His only begotten Son as He saw the completion of the Atonement. --The Signs of the Times, Aug. 16, 1899.

"He is satisfied with the atonement made. He is glorified by the incarnation, the life, death, and mediation of His Son. --Test., vol. 6, p. 364.

"God loves them as He loves His Son....The seal of heaven has been affixed to Christ's atonement. His sacrifice is in every way satisfactory. --The Signs of the Times,

"The sacrifice of Christ is sufficient; He made a whole, efficacious offering to God."--The Review and Herald, Aug. 19, 1890 (March 24, 1896) --Questions on Doctrine, pp. 663, 664.

"Christ's sacrifice in behalf of man was full and complete. The condition of the atonement had been fulfilled. The work for which He had come to this world had been accomplished."  
--Quoted from Acts of the Apostles, p. 29, on page 347, Questions on Doctrine.

With these statements from the Lord's messenger the book is in complete harmony. In fact, the writers were guided by them and many other similar ones. You cannot, Brother Andreasen, take from us this precious teaching that Jesus has made a complete and all-sufficient atoning sacrifice on the cross, and that He now, as Sister White so clearly says, "sheds upon His disciples the benefits of His atonement." To this we shall ever hold fast, and continue to proclaim it even as did our venerated forefathers in the faith.

I note with appreciation your general evaluation of the book and your statement that "...there are so many good things in the book that may be of real help to many; and some may think I repudiate it all, when what I am concerned about is only the section on the atonement which is utterly unacceptable and must be recalled." While we regret the misunderstanding regarding the atonement that seems to exist in your mind, we appreciate your endorsement of the remainder of the book.

There is more that we could say but this letter has already lengthened out far beyond what we originally intended. Please do not consider that what has been written here has been with a controversial purpose. I am anxious that the book shall be understood. If there are some things that could and should be made clearer, you may be sure that we shall give these matters and any suggestions careful consideration, but do not accuse us of having given up the faith once delivered unto the saints!

In closing, let me assure you, Brother Andreasen, that we hold you in the highest esteem and respect. Your many years of earnest labor rendered to this cause are not easily forgotten. May the good Lord continue to give you strength and every needed blessing.

I remain

Very cordially your brother,

RRF w

R. R. Figuhr

## THE ATONEMENT V

This paper is a brief outline of certain phases on the atonement as held by the seventh-day Adventist denomination. It deals particularly with Christ's work on the cross and His entrance into the sanctuary in heaven. At some other time I hope to present a fuller work.

I would point out at the beginning that the atonement is not a single event but a process, reaching down through the ages, which will not be finished until time shall be no more. The last part of this process is the "final" atonement which has now been in progress more than a hundred years, and is still not finished. This makes it evident that the atonement is not a single event.

Atonement is not to be confused with other terms such as reconciliation, justification, salvation, redemption, conversion, sanctification, the cross, or the resurrection. All of these are necessary factors in the plan of redemption; but none of them is synonymous with atonement.

The cross is the great central fact in God's plan of redemption. Says Paul, "I have delivered unto you first of all that which I also have received, how that Christ died for our sins according to the scriptures." I Cor. 15:3. This death has affected all men, for when "He died for all," we are reckoned as dead: "if one died for all, then were all dead." II Cor. 5:14, 15.

The importance of the death of Christ cannot be overemphasized. Everything depends on it. On the cross Christ paid the redemption price for man, a price so great that it could not be restricted to those only who should accept its provisions. Christians in all ages have rightly magnified the cross and made it central in their teaching. In this Adventists concur, and always have. Christ, and Him crucified, is our message. To this our literature bears witness.

On the cross Christ paid the ransom; but in the process of paying it, He died and was placed in the tomb, where for three days He was a prisoner of divine justice. He could not serve as priest before His death; for He had not as yet shed His blood; and without blood there can be no atonement. Also, He could not serve after death when He lay in the tomb. He would have to await the resurrection. The death itself was not sufficient to salvation; there must be a resurrection. "If Christ be not raised, your faith is in vain and ye are yet in your sins." And not that only but "those also which have fallen asleep in Christ are perished." I Cor. 15:17, 18. This is conclusive. The death alone does not bring salvation. A resurrection is needed.

The next step after death must therefore be the resurrection. This is as important as the death, for without it all men would have perished. What did the death of Christ do for us as far as redemption is concerned? It brought us reconciliation. "We are reconciled to God by the death of His Son." Romans 5:10. What did the

resurrection bring us? Justification. Christ "was raised for our justification." Romans 4:25. "Being reconciled, we shall be saved by His life." Romans 5:10.

In Christ's death and resurrection man had no part. It was planned and executed by Deity. As we had no part in Adam's sin, and yet had to bear the consequences of it --- for death reigned "even over them that not sinned after the similitude of Adam's transgressions" --- so God now reverses the process, and we "receive abundance of grace," (and) "by the righteousness of one, the free gift came upon all men unto justification of life." Romans 5:11, 18.

In God's plan, therefore, the death and resurrection of Christ place man in the position of Adam before the fall. Man's debt is paid, and God is justified in raising Him to life. Christ can now continue the work of forming and building the new race, the work which had been hindered by the fall.

The death and the resurrection are the first two steps in God's plan to save men; they are fundamental, and constitute the ground and basis of the atonement.

Seventh-day Adventist writers have from the beginning held unanimously to the doctrine that the atonement was effected in the sanctuary in heaven, and not on the cross, and they incorporated this in their first "creed." But all were not agreed as to the time when the atonement began. A few held that the death on the cross might justly be said to be its beginning but most, nearly all, would not admit of any atonement at all on the cross. There was no question as to the atonement being carried on in the sanctuary in heaven. All were agreed on that.

The plan of redemption reaches back as far as sin. As soon as man sinned, Christ stepped in and said, "Father, I take upon myself the guilt of that soul. It means death to him if he is left to bear it. If he repents he shall be forgiven. My blood shall cleanse him from all sins." Review and Herald, February 27, 1900. "Under the mighty impulse of His love, He (Christ) took our place in the universe, and invited the ruler of all things to treat Him as a representative of the human family. He identified Himself with our interests, bared His breast for the stroke of death, took man's guilt and its penalty, and offered in man's behalf a complete sacrifice to God." Review and Herald, April 18, 1893.

Commenting on this, Uriah Smith, our long-time editor, notes that there is a difference between acting as sacrifice and acting as priest. Christ was not, and could not, be a priest on earth. Says Hebrews: "If he were on earth, he should not be a priest." Hebrews 8:4. On this, Dean Alford observes that if Christ "were on earth, he would not even be a priest . . . In the background lies, "and if not so, certainly could not be a high priest." Henry Alford's New Testament, Hebrews, comment on Hebrews 8:4. The reasons which he gives for Christ not being able to be a priest on earth are that He did not belong to the priestly tribe, and that "it is of necessity that this man have somewhat also to offer;" and Christ had nothing to offer, for He had not yet died and shed His blood. Hebrews 8:3. Smith comments: "Christ upon the cross was acting as our sacrifice, not as our priest . . . It is as priest that Christ makes atonement; but all His work as priest is performed in the heavenly sanctuary. Hebrews 8:4-6. And from the type we learn that that the atonement is the final and closing work of His priesthood," Editorial, Present Truth, Uriah Smith, July 15, 1886.

The following quotations from Desire of Ages describe the physical and mental

condition of Christ as He was approaching the climax. Christ "must endure the wrath of God against transgression." Page 686. He was "suffering under divine justice." Page 686. "He had been as an intercessor for others; now He longed to have an intercessor for Himself." Page 687. "Christ's soul was filled with dread of separation from God." Page 687. "He had stood like a mighty cedar" now He was a reed beaten," Page 689. "Christ was not upheld by triumphant joy. All was oppressive gloom." Page 752. "He cannot see the Father's reconciling face," Page 753. "Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice. He feared that sin was so offensive to God, that their separation was to be eternal. Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty sinner." Page 753. "It was the sense of the Father's wrath upon Him as man's substitute that made the cup He drank so bitter, and broke the heart of the Son of God." Page 753. "Unutterable anguish filled His soul at the hiding of His Father's face." Page 755. "Amid the awful darkness, apparently forsaken of God, Christ had drained the lastregs in the cup of human woe." Page 756.

After His death Christ was still kept three days in "the stony prison house, as prisoner of divine justice. He was responsible to the judge of the universe. His Father only could release Him." Manuscript 94, 1897. "Satan with his fierce temptations wrung the heart of Jesus. Sin, so hateful in His sight, was heaped upon Him till He groaned beneath the weight." Spirit of Prophecy, Vol. 3, page 163. "Deity suffered and sank under the agonies of Calvary." Manuscript 153, 1898, Page 2. "Even doubts assailed the dying Son of God." Testimonies, Vol. 2, Page 209.

If atonement took place on the cross, a "complete, perfect, and final atonement," must when did it take place? In the garden? No, there He longed for an intercessor for Himself. There "God's wrath against sin was crushing out His life." Was it on the cross? No, there He could not even see the Father's reconciling face. The Father's wrath "broke the heart of the Son of God, and unutterable anguish filled His soul." Was it when He cried out in anguish, "My God, my God, why hath thou forsaken me." No, Christ was victim, not priest on the cross.

"Christ felt much as sinners will feel when the vials of God's wrath shall be poured out upon them. The displeasure of the Father for sin, and its penalty, were all that He could realize through the amazing darkness." Testimonies, Vol. 2, p. 210.

Can it be conceived that Christ at this time was mediator, when all He could think of was God's wrath? No, Christ was not priest at that time. He was victim. As the goat of the sin offering on the day of atonement was killed and its body disposed of without the camp, so Christ was killed and his body disposed of without the camp. Lev. 16:27. And as no atonement was made, or could be made, until the blood was carried into the sanctuary "within the veil," so no atonement could be made in Christ's case until the blood was carried into the sanctuary and sprinkled upon the mercy seat.

"Christ in His own spotless righteousness, after shedding His blood, entered into the heavenly sanctuary to minister in the sinner's behalf." Review and Herald, January 9, 1883. "Still bearing humanity, He ascended to heaven, triumphant and victorious. HE HAS TAKEN THE BLOOD OF THE ATONEMENT INTO THE HOLIEST OF ALL, SPRINKLED IT UPON THE MERCY SEAT AND UPON HIS OWN GARMENTS, AND BLESSED THE PEOPLE. Soon He will appear the second time

to declare that there is no more sacrifice for sin." Signs of the Time, April 19, 1905. Than this, nothing could be clearer. "After shedding His blood (He) entered into the heavenly sanctuary to minister." "He has taken the blood of the atonement into the holiest of all (and) sprinkled it upon the mercy seat and His own garments." This is the atonement, and it is performed not on the cross, but in the sanctuary; not on earth, but in heaven; and it was performed after the blood was shed."

In contrast to this the "new light" teaches that on the cross Christ stored up a fund of merits and benefits upon which from time to time He could draw and thus make "application" of the atonement without having any atonement in the sanctuary. For if the atonement was done only on the cross, there can be no thought of an atonement in the sanctuary. Thus, the "new light" completely abolishes the sanctuary doctrine. According to it, Christ does not make atonement in the sanctuary in heaven; He does not sprinkle any blood there. He only applies what was done on the cross. And so the author says, "be not disturbed when you read in Sister White's writing that Christ does make an atonement now." It does not mean that. It only means that He makes "application" of it. See Questions on Doctrine, Pages 354, 355. Thus an attempt is made to foist this truth-destroying doctrine on the denomination.

When Adam sinned, Christ offered to take man's place. "Under the mighty impulse of His love He took our place in the universe, and invited the ruler of all things to treat Him as a representative of the human family." Review and Herald, April 18, 1893. Christ "stood in the presence of God, saying, 'Father, I take upon myself the guilt of that soul. It means death to him if he is left to bear it. If he repents, he shall be forgiven. My blood shall cleanse him from all sin.' " Review and Herald, February 27, 1900. The Father made a "contract with His Son, that He will be reconciled to repentant and obedient men, and will take them into favor through the merits of Christ." But He did this on the condition that "Christ guarantees that He will make man 'more precious than fine gold, even a man than the golden wedge of Ophir' ". Spirit of Prophecy, Vol. 3, Page 203.

Christ reported His interview with the Father to the angels and "told them that He had been pleading with His father, and had offered to give His life a ransom and take the sentence of death upon Himself, that through the merits of His blood man might find pardon." Spirit of Prophecy, Vol. 1, Page 45.

After Christ's resurrection He appeared before the Father, who there "ratified the covenant made with Christ, that He would receive repentant and obedient men and would love them even as He loves the Son." Desire of Ages, Page 790. However as Christ had now died and thus fulfilled part of His agreement with God, He was still to "complete His work, and fulfil His pledge to make man more precious than fine gold; even a man than the golden wedge of Ophir." Ibid.

"Angels rejoiced as the words were uttered, 'It is finished.' The great plan of redemption which was dependent on the death of Christ, had thus far been carried out." Testimonies, Vol. 2, Page 211. There was yet a work for Christ to do. He must "complete His work, and fulfil His pledge to "make man more precious than fine gold; even than the golden wedge of Ophir." Desire of Ages, Page 790.

When Christ died, the plan of redemption was at the exact point of the sanctuary service on earth when the high priest had killed the goat on the day of atonement.

he goat was now dead; but there was no atonement; and there could not be any till the blood was carried into the sanctuary and sprinkled on the mercy seat. ev. 16:15, 17. The death by itself was not the atonement. It provided the blood of the atonement. Christ must now ascend to heaven to "complete His work and fulfil His pledge." Desire of Ages, Page 790.

And so Christ, having tarried on earth forty days, "ascended to heaven to complete the work which He had begun on earth." Review and Herald, April 23, 1895. "Our Savior is now in the sanctuary pleading in our behalf. He is our interceding High priest, making an atoning sacrifice for us, pleading in our behalf the efficacy of His blood." Fundamentals of Christian Education, Page 370. And this "intercession of Christ in man's behalf in the heavenly sanctuary, is as essential as was His death on the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. Signs of the Time, January 11, 1910. Great Controversy, Page 489.

To those who contend, as does Questions on Doctrine, that the death on the cross was a complete and perfect atonement, we answer that Christ's sacrifice as a victim was complete and perfect and that God was satisfied with it, thus far, but that Christ must complete His work. Says Sister White: "In 1844 (as) Christ entered the Most Holy Place in the heavenly sanctuary to perform the closing work of the atonement. He is officiating before the ark of God, pleading His blood in behalf of sinners." Great Controversy, Page 433. Even as late as 1844, He had "only completed one part of His work as intercessor, to enter upon another portion of the work, and He still pleaded His blood before the Father in behalf of sinners." Great Controversy, page 429. "Christ still intercedes in man's behalf, and light will be given those who see it." Great Controversy, Page 431.

"He still pleaded His blood." Compare, or rather contrast it with this quotation from Questions on Doctrine, Page 381. "Jesus our surety entered the 'holy places, and appeared in the presence of God for us. But it was not with the hope of obtaining something for us at that time, or at some future time. No! He had already obtained for us at the cross." Emphasis his. I read with horror those repulsive words. I have no doubt the author will be able to "explain" them, for throughout the book I find again and again that his words mean something else from what they read, and that even what Sister White says it should be understood differently." Pages 354, 355.

What, then, was accomplished on the cross? Christ there fulfilled the first part of the contract He had made with the Father in taking man's place. The transaction was strictly between the Father and the Son. Christ had "invited the ruler of all things to treat Him as the representative of the human family, "and God had accepted the invitation. Review and Herald, April 18, 1893. At the cross Christ took man's place "as the representative of the human family." He died as victim and thus paid the price of salvation. "The great plan of redemption which was dependent upon the death of Christ, had thus far been carried out." Testimonies, Vol. 2, Page 211. "When Christ on the cross cried out, 'It is finished,' the sacrificial offering was accepted." M. H. V., February 24, 1898. The ransom of the human race was appointed to give fallen man another trial. Jesus pledged His own precious life that men might be brought back to their allegiance." Manuscript 15, 1898. "When Christ cried, 'It is finished,' God's unseen hand rent the strong fabric composing

the veil of the temple from top to bottom. The way into the holiest of all was made manifest. God bowed His head satisfied. Now justice and mercy could blend. He could be just, and yet be the justifier of all who should believe on Christ. He looked upon the victim expiring on the cross, and said, 'It is finished. The human race shall have another trial.' The redemption price was paid, and Satan fell like lightning from heaven." Manuscript III, 1897, Pages 11 - 15. Note again, Christ was victim.

"Christ's sacrifice in behalf of men was full and complete. The condition of the atonement had been fulfilled." Acts of Apostles, Page 29. I have in my possession seven statements of like import. God was satisfied with the sacrifice on the cross where Christ died as victim. It was perfect and complete, and made the atonement possible. Said God, "the human race shall have another trial." The first trial was in the Garden of Eden where man failed. On the cross Christ earned for us another trial. When Christ said, "It is finished" and God's unseen hand rent the veil from top to bottom, "the way into the holiest of all was made manifest." Manuscript III, 1897. It was an invitation to enter, and Christ accepted the invitation in behalf of men. He "ascended to heaven, triumphant and victorious. He has taken the blood of the atonement into the holiest of all, sprinkled it upon the mercy seat and upon His own garments." Signs of the Time, April 19, 1905.

Who, then, dares say that He did not carry the blood in? Who dares deny the past history of this denomination and assert that our early brethren did not receive "as light from heaven" the doctrine of Christ's ministry? It is difficult to understand why anyone should attempt to foist a false doctrine upon us, one which we have publicly and officially protested against, and then declare that we have always believed it? Does this change of front have any connection with visits of men from other denominations? Does it in any way stem from a desire to be like the professed orthodox churches and be counted as good fellow-believers? I certainly believe that we will rue the day when we first became involved. The way back will be a long and humiliating one. It appears that for a measly mess of pottage we have sold our treasured Sanctuary doctrine, and instead have found a Christ standing and pleading with God, but who has no hope of obtaining anything, now or in the future. All that He will ever get, He obtained on the cross, we are told. So for over nineteen hundred years He has pleaded and "He is still pleading," and over and over again God has told Him He will not get anything; but still He pleads. An untrue and pathetic picture. See Questions on Doctrine, Page 381. It is one of the inconsistencies of the book that in places it states that Christ entered with His blood; but on other pages deny that any atonement was made.

May I call attention once more to pages 29 - 31 of Questions on Doctrine, where the author claims that while we were once divided on the question of the atonement, and "a few" were opposed to the atonement being made on the cross, for decades now we are all united in the Atonement-on-the-cross-doctrine. He claims that "the belief of Seventh-day Adventists on these great truths is clear and emphatic;" and that to hold that atonement was made in the sanctuary is to "stigmatize" the denomination, and is the result of "limited and faulty concepts." I state unequivocally that these statements not true. The only feasible explanation I can give for them is ignorance of the facts, which is a poor excuse for such as pretend to write a history of doctrine. At the risk of repetition, let me again give the facts; for there are many who did not receive my first communication and who have written me that they desire to have

ie facts.

In the beginning of this movement the leading brethren met with Sister White to study and pray. Among them were James White, Joseph Bates, Father Pierce, Elder Edson, and others, "who were keen, and noble, and true." "When they came to the point in their study," Sister White reports, "where they said, 'we can do nothing more,' I would be taken off in vision and a clear explanation of the passages we had been studying would be given me, with instruction as how to labor and teach effectively. Thus light was given that helped us understand the scriptures in regard to Christ, His mission, and His priesthood . . . The brethren . . . accepted as light direct from heaven the revelations given." Testimonies, Series B, No. 2, p. 57.

In early days, James White reports, there were those "who call themselves Adventists, who hold views with which we can have no sympathy, some of which, we think, are subversive of the plainest and most important principles set forth in the Word of God." Among these "subversive" doctrines, he says, was that of the atonement being made on the cross. In the study of the brethren mentioned above, "light direct from heaven" had been given them in regard to Christ's priesthood, and when these false brethren began to teach that the atonement took place on the cross -- which doctrine is fatal to the whole sanctuary doctrine and our message of the judgment hour and the 2300 days --- they felt impelled to issue a statement containing a "creed." This was published in the first issue of Signs of the Times, Vol. 1, June 4, 1874. It appeared under the heading of:

#### A DECLARATION OF THE FUNDAMENTAL PRINCIPLES OF SEVENTH-DAY ADVENTISTS.

Here is Section II.

"That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom God created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men, full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in Heaven, where, with his own blood he makes atonement for our sins; which atonement, so far from being made on the cross, which was but the offering of the sacrifice, is the very last portion of his work as priest, according to the example of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in heaven." See Lev. 16; Hebrews 8:4, 5; 9:6, 7; etc.

This declaration was followed by the publication of books on the Atonement by Uriah Smith, J. N. Andrews, J. H. Waggoner, C. H. Watson, and E. E. Andross, and also numerous articles and Bible lessons by such men as H. R. Johnson, O. A. Johnson, Camden Lacey, and others. All of these men stood stiffly for the truths once delivered to the saints, the result of earnest study by earnest men under the guidance of God's chosen messenger. All these received the instruction as "light direct from heaven."

And now, in the year 1957, comes a book that states the exact opposite of what is truth and asks us to believe it. We repudiate it, and dread the day when the true situation shall become known among our people and the world.

I think the time has come for protest and action. When our ministerial journal publishes an article downgrading Sister White -- which must be done if we are to accept the "new light" -- when we are told in this article that "earlier expressions used by Ellen G. White are now to be 'seen in a new and larger sense;' " that our views have been "limited and faulty;" that "some of our forefathers first erroneously taught and wrote about the ministry of our heavenly high priest;" when we are told that "no doctrinal truth or prophetic interpretation EVER CAME TO THIS PEOPLE THROUGH THE SPIRIT OF PROPHECY ---- NOT IN A SINGLE CASE;" when all this, and more, appears in an accredited denominational journal and no correction or denial, or repudiation, is forthcoming; when all this is written by a man who publicly announces that "we are fundamentally Protestants, taking the Bible only as our sole rule of faith and practice" (See Ministry, February, 1957) and privately over his own signature writes, "I take the total Spirit of Prophecy teachings on a given subject to be the authoritative Seventh-day Adventist teaching" --- it seems like a faux pas not to let him quietly step out, rather than commission him to prepare another book on theology.

When, a year ago, I became aware of things happening in Washington that should not happen, and when my fears were confirmed by the appearance of the article referred to above in the Ministry, I wrote to headquarters, to one man, in a sealed envelope marked personal, as I thought that this should be my first approach. I wrote seven letters in all, probably long and wearisome. When the door was closed, I included two more in my correspondence. I then announced my intention to widen the circle, and include others as I felt the situation was serious enough to warrant it. Each step I have taken I have announced to the leaders before hand, and said I was willing to cease anytime they would take over. I hold to that now. In the meantime I go on.

Hear this: Christ "made every possible effort to bring them to repentance. HE WOULD NOT BE REJECTED AND MURDERED BY HIS OWN NATION, IF HE COULD SAVE THEM FROM THE GUILT OF SUCH A DEED." Desire of Ages, Page 453. Christ did not wish to be murdered. If there was any possible way in which He could hinder this, He would do so. Paraphrasing this statement about Christ, and applying it to the present situation I might say: "I will not stand idly by and see the truth of the sanctuary cast to the ground and trodden under foot, if there is any way in which I can help to hinder it."

Brethren, things are not well; there needs to be, there must be, adjustments and changes. The messages from Washington by word and publications, are disquieting; our people are becoming uneasy. For myself, I am convinced that the present situation is the beginning of the Omega. May God spare His people and not give His heritage to reproach. I am praying.

More is coming.

M. L. Andreasen

P.S. I am unable to furnish copies of past documents. The response has been greater than anticipated. I have some extra copies of this number.

A number of questions have recently been raised regarding certain cases of Seventh-day Adventist teaching which, for the sake of clarity, will for information and comment. A number of the questions are directed toward the recently published book, Seventh-day Adventists Answer Questions on Doctrine.

Regarding the book, let it be understood that the questions discussed herein are not of recent origin. Almost from our beginning, these have been directed at Adventists. Through the years, answers have come largely from individuals or from small groups. No previous attempt has been made to deal with as many as fifty at one time, nor has any previous endeavor ever drawn together such a large and representative group to direct their thinking to specific points of our faith, with the view of publishing the results in a book. In this volume this has been done.

We shall discuss at this time briefly five questions:

1. Our teachings--are they based on the Scriptures, or on the writings of Sister White?

Let us turn to those who lived in the days of the rise and early development of the church. We quote pioneer leaders:

James White, meeting the false charge that "all the views" held by Seventh-day Adventists are derived from the "visions" rather than the Word, declares:

"It should be here understood that all these views [and he had just specifically mentioned and included the 'sanctuary'] as held by the body of Sabbath-keepers were brought out from the Scriptures before Mrs. W. had any view in regard to them. These sentiments are founded upon the Scriptures as their only basis."-- Review and Herald, Oct. 16, 1855, pp. 61. 62..

As illustrative, James White states that on the millennium he himself had held and taught that "the saints would go to heaven at Christ's second advent. . . that the thousand years' reign of the saints in judgment. . . would be in the Father's house above--New Jerusalem--while the earth remained desolate, . . . and that at the end of the thousand years, Jesus would return to the earth with his saints. . . to execute judgment upon all" -- and then he adds that all this was "five years before Mrs. W. had a view on the subject." (Ibid.)

Answering the question, "Why did she [Mrs. White] not sooner see the error of the six o'clock time?" for commencing the Sabbath, James White answers:

"It does not appear to be the desire of the Lord to teach His people by the gifts of the Spirit on the Bible questions until His servants have diligently searched His word." -- Review and Herald, Feb. 25, 1868, p. 168.

Then he added:

"The sacred Scriptures are given us as the rule of faith and duty, and we are commanded to search them." (Ibid.)

"God has never set them ["the gifts"] in the very front and commanded us to look to them to lead us in the path of truth, and the way to heaven. His word He has magnified. The Scriptures of the Old and New Testaments are man's lamp to light up his path to the kingdom. Follow that. But if you err from Bible truth, and are in danger of being lost, it may be that God will in the time of His choice correct you, and bring you back to the Bible, and save you."-- Review and Herald, Feb. 25, 1868, p. 168, col. 2.

"The Bible is a perfect, and complete revelation. It is our only rule of faith and practice. But this is no reason why God may not show the past, present, and future fulfillment of His Word, in these last days, by dreams and visions; according to Peter's testimony. True visions are given to lead us to God, and His written word; but those that are given for a new rule of faith and practice, separate from the Bible, cannot be from God, and should be rejected." -- A Word to the Little Flock, (1847), p. 13.

"The Scriptures are our rule to test everything by, the visions as well as other things. That rule, therefore, is of the highest authority; the standard is higher than the thing tested by it. If the Bible should show the visions were not in harmony with it, the Bible would stand, and the visions would be given up. This shows plainly that we hold the Bible the highest, our enemies to the contrary, notwithstanding." -- George I. Butler, Review and Herald, Supplement, August 14, 1883.

"Do the writings of Mrs. E. G. White constitute for the church of Christ a new Bible? We answer emphatically, No. Do they constitute an addition to the Sacred Canon? We answer again unqualifiedly, No, indeed. In what we term the Holy Bible there is comprehended an all-sufficient revelation. . . . Not only should Mrs. White's writings be regarded as making no addition to the Bible, but only as they stand the test of the Sacred Canon can their claims be accepted." -- F. M. Wilcox, The Testimony of Jesus (1934), p. 67.

"Seventh-day Adventists have but one Bible. That is the one foundation of faith and doctrine. The church is built upon Christ, and all its doctrine upon the living word. All spiritual gifts are gifts to the church that is built upon the word. These gifts are to minister the word of God to us, and to lead us into the Scriptures, which are our one rule of faith." -- W. A. Spicer, The Spirit of Prophecy in the Advent Movement, p. 29.

"We are to receive God's word as supreme authority. . . . 'Thy word is truth.' John 17:17. The acknowledgement of the truth in word and deed is our confession of faith. Only thus can others know that we believe the Bible." -- Testimonies, vol. 6, pp. 402,403 (1948 ed.)

"The Bible, and the Bible alone, is to be our creed, and the sole bond of union; all who bow to this holy word will be in harmony.... Let us meet all opposition as did our Master, saying, 'It is written.' Let us lift up the banner on which is inscribed, 'The Bible our rule of faith and discipline.'" -- E. G. White, Review and Herald, Dec. 15, 1885.

And from our Church Manual:

Unerring Rule of Faith and Practice. -- "That the Holy Scriptures of the Old and New Testament were given by inspiration of God, contain an all-sufficient revelation of His will to men, and are the only unerring rule of faith and practice (2 Tim.3:15-17)." Church Manual (1951 ed.), p. 29.

These quotations state correctly our position with regard to the Scriptures and the Spirit of prophecy. Further comment appears unnecessary except to repeat that our doctrines have as their origin the sacred Scriptures, but they are further illuminated by the Spirit of prophecy so that men are without excuse.

2. A question has been raised regarding our "creed." [A better expression is our "Statement of Fundamental Beliefs," since we have no creed and never have had.] The Bible is our only creed.

It is a matter of history that the denomination took no steps officially to adopt a Declaration of Fundamental Beliefs until 1931. This was later included in our Church Manual at a session of the General Conference.

Attention has been called to a "Declaration of the Fundamental Principles" that appeared in 1872. It again made its appearance in 1874, this time in the Signs. Recent quotations from this document left out the first part, although this part is very illuminating, particularly the words. "We do not put this [Declaration] forth as having any authority with our people." We give here the first paragraphs only, of this 1872 declaration, so as to show the difference between it and what the denomination officially adopted as our "Statement of Fundamental Beliefs." The latter paragraphs of the declaration are practically identical with our official declaration of today:

"In presenting to the public this synopsis of our faith, we wish to have it distinctly understood that we have no articles of faith, creed, or discipline, aside from the Bible. We do not put forth this as having any authority with our people, nor is it designed to secure uniformity among them, as a system of faith, but is a brief statement of what is, and has been, with great unanimity, held by them. We often find it necessary to meet inquiries on this subject, and sometimes to correct false statements circulated against us, and to remove erroneous impressions which have obtained with those who have not had an opportunity to become acquainted with our faith and practice. Our only object is to meet this necessity.

"As Seventh-day Adventists we desire simply that our position shall be understood; and we are the more solicitous for this because there are many who call themselves Adventists who hold views with which we can have no sympathy, some of which, we think, are subversive of the plainest and most important principles set forth in the word of God.

"As compared with other Adventists, Seventh-day Adventists differ from one class in believing in the unconscious state of the dead, and the final destruction of the unrepentant wicked; from another, in believing in the perpetuity of the law of God as summarily contained

in the ten commandments, in the operation of the Holy Spirit in the church, and in setting no times for the advent to occur; from all, in the observance of the seventh day of the week as the Sabbath of the Lord, and in many applications of the prophetic scriptures.

"With these remarks we ask the attention of the reader to the following propositions, which aim to be a concise statement of the more prominent features of our faith.

I.

"That there is one God, a personal, spiritual being, the creator of all things, omnipotent, omniscient, and eternal, infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and everywhere present by His representative, the Holy Spirit. Is. 189:7.

II.

"That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom God created all things, and by whom they do consist; that He took on Him the nature of the seed of Abraham for the redemption of our fallen race; that He dwelt among men full of grace and truth, lived our example, died our sacrifice, and was raised for our justification, ascended on high to be our only Mediator in the sanctuary in Heaven, where, with His own blood He makes atonement for our sins; which atonement so far from being made on the cross, which was but the offering of the sacrifice, it is the very last portion of His work as Priest, according to the example of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in Heaven. See Lev. 16; Heb. 8:4,5; 9:6,7; etc.

III.

"That the Holy Scriptures, of the Old and New Testaments, were given by inspiration of God, contain a full revelation of His will to man, and are the only infallible rule of faith and practice."

The significant fact is that this early "Declaration" of 1872 soon passed out of sight and circulation. It re-appeared in print only once, and that within two years, in 1874, in the newly established Signs of the Times. But never again was it published in any form or place, as far as our records show--until the present agitation--and it is virtually non-existent today. Probably not one in a thousand of our worker body today has ever heard of it, much less seen a copy. It has not been cited in our literature, much less invoked by anyone as an "official statement," and never considered--even at the time of writing--as an accepted denominational statement. Note the difference in emphasis between the last part of Section II and what appears in our official Declaration of Belief, with which we are all familiar, and as found in our Church Manual, pp. 29-36, and in the Baptismal Vow, on page 56, par. 2.

The statement has been recently made that Christ's offering upon the cross was only the offering of Himself as victim, but not as Priest. We quote this statement:

"Christ upon the cross was acting as our sacrifice, not as our priest. . . . It is as priest that Christ makes atonement; but all His work as priest is performed in the heavenly sanctuary. Heb. 8:4-6. And from the type we learn that the atonement is the final and closing work of His priesthood." -- Uriah Smith, Present Truth, July 15, 1886, as quoted with emphasis by M. L. Andreasen in "The Atonement V", December 2, 1957.

From the light given us through the Spirit of prophecy, after the above statement was made, it is evident that the position taken by this early writer was a misconception. Note these quotations from Ellen G. White on Christ's acting both as officiating Priest and Atoning Offering on the Cross:

Both Officiating Priest and Victim on Earth. -- "As the high priest laid aside his gorgeous pontifical robes, and officiated in the white linen dress of the common priest, so Christ emptied Himself [through the incarnation], and took the form of a servant, and offered the sacrifice, Himself the Priest, Himself the Victim."--Southern Watchman, Aug. 6, 1903.

Offerer and Offering, Priest and Victim. -- "He [Christ] occupies the double position of offerer and of offering, of priest and of victim" (Letter 192, 1906).

Sins of Earthly Priest Necessitated Substitute Victim. -- "The sins of the people were transferred in figure to the officiating [earthly] priest, who was a mediator for the people. The [earthly] priest could not himself become an offering for sin, and make an atonement with his life, for he was also a sinner. Therefore, instead of suffering death himself, he killed a lamb without blemish; the penalty of sin was transferred to the innocent beast, which thus became his immediate substitute, and typified the perfect offering of Jesus Christ." -- Signs, March 14, 1878.

"He fulfilled one phase of His priesthood by dying on the cross for the fallen race. He is now fulfilling another phase [of His priesthood] by pleading before the Father the case of the repenting, believing sinner, presenting to God the offerings of His people." -- Ms. 42, 1901; Commentary, vol. 7, p. 929.

There are clearly two phases to the priestly work of Christ, one performed on the earth in which Christ at the same time was Priest and Sacrifice; the other now carried on in heaven in which He is Mediator and Intercessor for repentant sinners.

In the upper room, before Gethsemane, our Lord was also officiating as Priest. After quoting a portion of His prayer, the Spirit of prophecy says:

"Thus in the language of one who has divine authority, Christ gives His elect church into the Father's arms. As a consecrated high priest He intercedes for His people. As a faithful shepherd He gathers His flock under the shadow of the Almighty, in the strong and sure refuge. For Him there waits the last battle with Satan, and He goes forth to meet it." -- Desire of Ages, p. 680.

## The Atonement:

Perhaps no better or more lucid statement of Adventists' belief on the atonement can be made than that which has come to us from the pen of Sister White, and which has been quoted. We quote it again:

"He fulfilled one phase of His priesthood by dying on the cross for the fallen race. He is now fulfilling another phase [of His priesthood] by pleading before the Father the case of the repenting, believing sinner, presenting to God the offerings of His people." -- Ms. 42, 1901; Commentary, vol. 7, p. 929.

The sacrificial part of the atonement, the full and complete sacrifice of Christ was for all men, and made on the cross. The Scriptures and the Spirit of prophecy make this abundantly clear. We quote from Sister White:

"The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster." -- Gospel Workers, p. 315.

"The study of the incarnation of Christ, His atoning sacrifice and mediatorial work, will employ the mind of the diligent student as long as time shall last."--Ibid., p. 251.

"Gather up the strongest affirmative statements regarding the atonement made by Christ for the sins of the world. Show the necessity for this atonement." -- Evangelism, p. 187.

"When the Father beheld the sacrifice of His Son, He bowed before it in recognition of its perfection. 'It is enough,' He said. 'The atonement is complete.'" -- Review and Herald, Sept. 24, 1901.

"When He offered himself on the cross, a perfect atonement was made for the sins of the people." -- Signs, June 28, 1899.

"Our great High Priest completed the sacrificial offering of Himself when He suffered without the gate. Then a perfect atonement was made for the sins of the people." -- Ms. 128, 1897.

"The cross must occupy the central place because it is the means of man's atonement." -- Testimonies, vol. 6, p. 236; Ms. 165, 1889.

"Jesus, after His ascension, "from God Himself heard the assurance that His atonement for the sins of men had been ample, that through His blood all might gain eternal life." -- Desire of Ages, p. 790.

"Through the atoning sacrifice, through the imputed righteousness of Christ, the repentant sinner stands justified before the law." Review and Herald, May 23, 1899.

"The ransom paid by Christ--the atonement on the cross--is ever before them." -- Testimonies, vol. 5, p. 190.

The other very important phase of Christ's work is going on in heaven where He now ministers in behalf of repentant sinners by virtue of His having offered Himself on the cross. He is now carrying forward that phase of the atonement in heaven. We quote from Sister White:

"Jesus had entered [the heavenly sanctuary as signalized by Pentecost] by His own blood, to shed upon the disciples the benefits of His atonement." -- Early Writings, p. 260.

"Faith in the atonement and intercession of Christ will keep us steadfast and immovable." -- Review and Herald, June 9, 1896.

"Christ's priestly intercession is now going on in the sanctuary above in our behalf." -- Ms.92, 1899; Bible Commentary, vol. 7, p. 937.

"All need to become more intelligent in regard to the work of the atonement which is going on in the sanctuary above." -- Testimonies, vol. 5, p. 937.

This last statement is in perfect harmony with the above words from Early writings where it is emphasized that our Lord is now shedding "upon the disciples the benefits of His atonement."

Inasmuch as the name of Elder J. H. Waggoner has been mentioned in recent writings, a brief comment concerning his views is pertinent. It is evident that his views are in conflict with later statements from the Spirit of prophecy. We quote the following from him:

"The law requires the life of the transgressor, and Christ died for us; therefore His death was truly vicarious. But the Atonement is the work of His priesthood, and is not embraced within the requirement upon the sinner."--J. H. Waggoner, The Atonement; an Examination of a Remedial System, p. 181.

"There is a clear distinction between the death of Christ and the Atonement, and as long as this distinction is lost sight of, so long will the term 'vicarious atonement' convey a wrong impression to the mind." Ibid., p. 182.

"So far from his 'mediatorial work' being completed when He was on the cross, it had not yet commenced. The mediatorial work is the work of the priest, which He had not entered upon when He died." Ibid., p. 190.

"The death of Christ does not of itself save any one, but it makes salvation possible to every one. It is a matter of wonder that Bible readers have ever for a moment recognized as true the idea that death makes an atonement, when the Atonement is always represented as the work of the priest, performed in the sanctuary, with the blood of the offering." Ibid., p. 335.

A careful reading of these statements leads one to see that the death on the cross of our Lord is not denied or discounted. It is accepted as vital, without which there can be no salvation. But in employing the term "atonement," the writer chooses to limit it only to Christ's ministry in the heavenly sanctuary. All agree that a work of ministry for the repentant sinner is going on there, for our High Priest is shedding upon His disciples the benefits of His atonement. It is evident from the writings of the Spirit of prophecy that to limit the word "atonement" to our Lord's ministry in the heavenly sanctuary is to have an altogether too narrow a concept. Neither the Scriptures nor the Spirit of prophecy uses it in this limited sense.

The book, Questions on Doctrine, uses the term "atonement" in the wider connotation. Please note:

"Hence, the divine plan of redemption involves more than the vicarious atoning death of Christ though this is its very core; it also includes the ministry of our Lord as our heavenly High Priest. Having completed His sacrifice, He rose from the dead 'for our justification' (Rom. 4:25) and then entered into the sanctuary above, there to perform His priestly service for needy man. 'Having obtained eternal redemption for us' (Heb. 9:12) on the cross, He now ministers the benefits of that atonement for those who accept of His mighty provision of grace. Thus the atoning sacrifice, having been completed on Calvary, must now be applied and appropriated to those who are heirs of salvation. Our Lord's ministry is thus involved in the great work of atonement. So as we think of the mighty sweep of the atonement, in its provisions and its efficacy, it is seen to be vastly more comprehensive than many have thought." (p. 351)

"In order to be saved, there must be individual repentance and turning to God. The sinner must lay hold of the provisions of the fully completed atoning sacrifice made by Christ on Calvary. And application of the atoning provision of the cross, to repentant sinners and supplying saints, becomes effective only through Christ's priestly ministry--and this whether a man fully understands it theologically or not.

"It is this latter provision of priestly ministry that accomplishes the actual, experiential, and continuous heart cleansing in the individual, not only from the guilt but also from the pollution and power of sin. It is this that makes it efficacious to men. Christ's heavenly ministry in our behalf brings about the realization of peace and the joy of redemption through the gift of the Holy Spirit, which our ministering High Priest sends forth into our hearts. The atonement therefore involves not only the transcendent act of the cross, but also the benefits of Christ's sacrifice which are continually being applied to needy man. And this will continue on to the close of human probation.

"We feel it to be most important that Christians sense the difference between the atoning act of Christ on the cross as a forever completed sacrifice, and His work in the sanctuary as officiating high priest, ministering the benefits of that sacrifice. What He did on the cross was for all men (1 John 2:2). What He does in the sanctuary is for those only who accept His great salvation.

"Both aspects are integral and inseparable phases of God's infinite work of redemption. The one provides the sacrificial offering; the other provides the application of the sacrifice to the repentant soul. The one was made by Christ as victim; the other, by Christ as priest. Both are aspects of God's great redemptive plan for man." (pp. 353, 354)

Thus it is clear that while Christ "ascended to the heavenly courts . . . to complete His work and fulfill His pledge to make a man more precious than fine gold," his heavenly ministry is possible because "His sacrifice was accepted by the Father," and He has "the assurance that His atonement for all the sins of men on the cross had been ample." Desire of Ages, p. 790. (Emphasis supplied.)

With reference to a suggestion made to the White Estate Trustees:

In studying the question of the atonement an abundance of helpful and illuminating material was found in the writings of Sister White, scattered through her various works. As some of these statements are brief, it occurred to some of the brethren that it would be helpful and greatly assist the reader in obtaining a complete picture of the atonement as presented by the Spirit of prophecy, if some cross references could be inserted where a number of allusions to the atonement are made. As the plan of cross references is followed in the Scriptures, there seemed to be little objection to such a procedure. The members of the White Estate considered the suggestion but turned away from it. There the matter ended, until an individual happened to secure the confidential minutes of the board, to which he had no right whatever, and proceeded to publish the same, giving a twist to the incident that gives it an unfortunate and totally wrong meaning. He wrote to the General Conference office demanding that the denomination discipline the brethren who made the suggestion. He received a reply to the effect that men are not disciplined for making suggestions to proper bodies. Ours is a democratic organization, and men have the right to properly express ideas and make suggestions that they think might be helpful without being misjudged or condemned for so doing.

Inasmuch as the statement has been made that this incident will be broadcast, we felt it only proper to set forth the actual facts.

1931 Academy Place  
Glendale 6, California  
December 29, 1957

To the Officers of the General Conference and other men in responsible positions, Greetings.

I submit the following for your consideration. It deals chiefly with a certain meeting of the White Board of Trustees, and quotes minutes of that board signed by its chairman and secretary, and may therefore be presumed to be correct.

May 1, 1957, two brethren were invited to meet with the White Board of Trustees to discuss certain matters that had also been discussed the previous January. These men were members of the committee to prepare material for the new book, Questions on Doctrine. In their research they had come upon some statements in the writings of Sister White which disturbed them, as not being in harmony with the doctrine that the atonement was made on the cross, was "complete, perfect, and final." If the atonement on the cross was "final," there could, of course, not be another atonement in the sanctuary; nor could there be a "final" atonement 1800 years later, as Great Controversy teaches. The record reads (I am omitting the names of the two men) that Elders R and A and their "group" "who have been studying with certain ministers, have become acutely aware of Ellen G. White statements which indicate that the atoning work of Christ is now in progress in the heavenly sanctuary." They had even found "in one statement in Fundamentals of Christian Education, page 370, the word "sacrifice" used.

The men therefore "suggested to the trustees that some footnotes or appendix notes might appear in certain of the E. G. White books, clarifying very largely in the words of Ellen White our understanding of the various phases of the atoning work of Christ."

"It was felt by the brethren who joined the trustees in this discussion, that this is a matter which will come prominently to the front in the near future, and that we would do well to move forward with the preparation and inclusion of such notes in future printings of the E. G. White books. The matter was discussed carefully and earnestly, but at the time that the meeting of the board broke up to accommodate other committees, no action was taken."

The next day this is recorded: "The meeting of the Trustees held May 1 closed with no action taken on the question which was discussed at length---

uitable footnotes or explanations regarding the E. G. White statements on the atoning work of Christ, which indicate a continuing work at the present time in heaven. Inasmuch as the chairman of our board will be away from Washington for the next four months, and the involvements in this question are such that it must have the most careful consideration and counsel. It was

"VOTED, That we defer consideration until a later time of the matters that were brought to our attention by Elders R and A involving the E. G. White statements concerning the continuing atoning work of Christ."

It was presumable four months later when Elder Olson had returned, that the vote was taken not to grant the request. This was eight months after their first January meeting, and by that time the matter had been exposed.

The observant reader will note that the brethren became "acutely aware" (definition "painfully aware") that Sister White had spoken of "an atonement now going on in the sanctuary." Every church school child has been aware of that since he first entered school, for we have always taught this. Also, note the word "indicate." Sister White does more than "indicate" that there is an atonement now going. The reader may turn to chapters 23, 24, 28 in Great Controversy and find that they deal entirely with the atonement in heaven. And yet the men seem to have been surprised that Sister White even mentions it!

I was thoroughly shaken when I read the account of men attempting to have explanations and footnotes inserted in the White books to make it appear that she is in favor of, or at least not opposed to, the new doctrine that the atonement was made on the cross. I had been taught from my early connection with the church that those writings were of God, and must be revered highly. The idea that men might add or subtract, or in any way "explain" the writer's intent by adding "footnotes or explanations" never occurred to anyone.

I might give a little personal observation in regard to this matter. At one time, more than fifty years ago when I attended the university, I had some doubt that Sister White herself had written the books published under her name. The language was beyond her ability, and so was the theology--I thought. So I went out to visit her in California. She received me graciously, and gave me free and unhindered access to her writings. I was astonished to find -- written with her own hands -- the statements that I had suspected she had not written, before me in black and white. I could not deny the evidence of my own eyes. Sister White had written what I thought others had done for her. I was majoring in English and had always been interested in proofreading, so I asked permission to proofread, as I saw some of her helpers were doing. I got the permission, and decided I would try out to see if I could correct her writings, and how my corrections would be received. And I found out. Brother Robinson shook his head, and told me my work would not do, not at all. "We correct misspellings and errors in punctuation, but we do little beyond that. And even these minor matters Sister White oversees." And then I got a lesson in proofreading for Sister White. When I got done, I was convinced that Sister White's writings were in good hands. I wish I could say the same today.

To come back to the visit of the two men to the vault May 1. After I had read the record of what took place, I did a deal of praying and meditation. What was my responsibility in this matter, or did I have any? I confided to no one. I decided my first responsibility would be to the officials in Washington. And so I wrote to headquarters. I was informed that I had no right to the information I had, for that was supposed to be secret, and I had no right even to read the documents.

After four letters were passed, I was informed that they did not care to discuss the matter further. The matter was settled. When I inquired if this meant that the door was closed, I received the reply: "I have considered the matter to which you have referred as closed." As to the scurrilous and untrue article in the Ministry, "I have discussed this with the brethren concerned and would like to leave the matter there." So the door was closed. I have had this happen in the canvassing field once, and it did not leave a good taste. It was no better when the officers did the same thing.

By this time I had a fair idea of the attitude of the brethren in Washington. I was told in polite language --- and sometimes not so polite --- that I better mind my own business. And then they shut the door.

Here are some of their official pronouncements:

"The minutes are confidential and not intended for public use."

"I do not believe that you have a right to use the board minutes of the White Estate as you have done." (I have only sent out two (2), to the president and to the secretary, two copies in all.)

"You are doing this upon hearsay and upon confidential minutes which you had no right even to read."

"I wish to repeat what I wrote you before, that men have a perfect right to go to boards, including the White Estate group, and make their suggestions without fear of being disciplined or dealt with as heretics."

This established a new policy. Men have a "perfect right to do so." I have "no right even to read what they suggest to the board, until it appears publicly, after the damage has been done."

If such minutes were "to fall into my hands -- which they never do -- I would not consider that I had a right to use them against individuals or in any other public way."

This means that the public would never have known what happened on May 1.

"I re-affirm my former statement that I believe these brethren were entirely in order in going to the properly designated and responsible individuals with any suggestion they had for study."

This re-affirms that the brethren were entirely in order. There had been no change in the attitude in Washington.

"To suggest that good and faithful Seventh-day Adventist men sat down to tamper with the pillars of our faith, is as far from fact as the poles are apart :

Will someone please tell me what the men came to do? I thought they came to have "footnotes and explanations" inserted in the writings of Sister White, and that this matter should be hastened before it became public. Read the record.

"It is to be regretted that you propose writing to the field on the subject of tampering with the Testimonies, when no such thing ever took place, nor was there any attempt ever made to do this."

The minutes must be wrong then. They state what the men came for.

"I have considered the matter to which you have referred as closed."

This should be final; but I am afraid it is not.

"You cannot, Brother Andreasen, take away from us this precious teaching that Jesus made a complete and all sufficient atoning sacrifice on the cross . . . To this, we shall ever hold fast, and continue to proclaim it, even as our dear venerated forefathers in the faith."

This I shall discuss in a later paper.

Here comes the solution which the officers propose: "The question of our activity was discussed by the officers of the General Conference, and they deeply deplore what you are doing. They therefore request that you cease your activity. By your course of procedure, you are not aiding the cause of God; you are hindering it." December 16, 1957.

This is not a recommendation or advice. It is a request. I cannot misunderstand that.

Here is the punishment if I choose not to "cease": "If you do this (continue my activity) we shall have to do some broadcasting too. This will again place you in plain opposition to your church, and will undoubtedly bring up the matter of your relationship to the church. In view of this, the officers, as I have previously written, earnestly ask you to cease your activities." December 19, 1957.

From the reading I am not certain if all the officers took part in the last action. I wish you would let me know. For in what I intend to do I do not

wish to involve anyone not concerned. Let us leave it this way: I take it for granted that the usual number was present and voted. If this is so, no one need write me. If it is not so, write, so I can be informed and not blame those who had no part in it.

So this should end the matter. Your last proposition how to settle the matter would be approved by any comintern. Your ukase that my continued activities will undoubtedly bring up my relationship to the church of course means that my credentials and sustentation will or may be revoked. This is a good and forceful argument; but in the United States of America it is a cheap and silly one. It may be effective in cowering inferiors, time servers, slaves, but not men. And of course it is psychologically a mistake. Denominationally it is illegal. "Doth our law judge any man before it heareth him and know what he doeth." John 7:51. The answer is "Yes, Seventh-day Adventist officers do." Have any of you, has any one anywhere at any time or place spoken to me? No one has. Why have I not asked for a hearing? I would not know who could 'hear' me. All the officers have disqualified themselves by judging beforehand. No, I have not asked for, I am not now asking for, a hearing. The shoe is on the other foot. I have been threatened. That is enough. To such a threat a man reacts.

I am a man of peace. I can be reasoned with. But no man can threaten me and expect to avoid the consequences. So I hope you will not renege on your threat, but will carry through. I fail to see why you should not be willing to have the case opened up. So I hope you are not unwilling to have it come to a test. You have threatened me. You have taken the stand that the men concerned had "a perfect right" to do what they did. On the other hand I had "not even the right to read" what was done. You have disqualified yourselves by judging without a hearing; the next higher authority is the people. You are upholding the Ministry which is destroying confidence in the Spirit of Prophecy, watering down the Testimonies, telling plain untruths, etc. On this there can be no compromise. You say the matter is settled, you have closed the door. The matter is not settled and never can be with a threat.

A WARNING---- The observant reader will not have failed to see that the threat is aimed at him as much as at me. In fact I am a minor consideration. The real aim is to intimidate others from following my example. Washington is threatening the whole working force of the denomination and using me as an example of what will happen if others should wish to protest. And think not that you will escape. There will be no respecter of persons. "If they do this in green tree, what shall be done in the dry?" Luke 23:31. The warnings that are sent out to and by the leaders to keep all inline, are evidence of the intent. The whole denomination is under threat. So this is a warning from me to make sure where you stand if you join in the protest. It may cost you much. Our leaders -- some of them -- have become our masters, and are ready to bear down on any that objects. An unprecedented situation! Sister White truly said, "We have now before us the alpha. The omega will be of a most startling nature." Series B., page 16. It is. But God says, "I have reserved to myself seven thousand men, that have not bowed their knee to the image of Baal." Romans 11:4. The men are coming.

"We must firmly refuse to be drawn away from the platform of eternal truth, which since 1844 has stood the test. "Meet it" firmly and without delay . . . In the book "Living Temple" there is presented the alpha of deadly heresies, the omega will follow, and will be received by those who are not willing to heed the warning God has given." Page 50. "The enemy of souls has sought to bring to the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as pillars of our faith . . . The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization could be established. Books of a new order would be written. A system of intellectual philosophy would be introduced . . . "Who has authority to begin such movement? We have our Bibles. We have our experience, attested by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth?" Ibid., pages 54, 55.

For those who may not know or who have received a false report, may say that I talked with a high official of the General Conference the same week I received the first report. He showed no interest, and minimized the matter. That was in the month of June. I then exchanged seven letters with Washington and was told that the matter was closed.

On October 15 I wrote my first letter to any one outside Washington, to a small circle of responsible individuals. My second letter was dated November 4, the third November 14, the fourth December 2; all to a limited circle. The next will be ready in about a week.

I write this just to keep the record clear. At no time has any General Conference man approached me, though several have been in Glendale and have made attempts to see them. They said they were too busy. I have engaged no private correspondence till now, but with the action the officers have now taken to threaten me and apply sanctions, I shall feel free to enlarge my field. I may also add that I have notified Washington beforehand of every step I have taken and said I would cease my work as soon as they were ready to take over. I wrote that four months ago and twice since but have received no reply to this.

Sincerely,

M. L. Andreasen

February 23, 1958

Elder R. A. Anderson  
Seventh-day Adventist Ministerial Association  
Takoma Park, Washington 12, D. C.

My dear Brother Anderson:

Along the years I have held you in highest esteem, and recalling the past I have considered your series of evening sermons at Lynwood some years ago to be the most uplifting and outstanding series of campmeeting messages I have ever been privileged to hear.

A few days ago an outline of your address presented to the South-eastern Conference workers was placed in my hands, and I have been surprised and pained as I read its contents. I am writing to you as a beloved brother in the Lord, and trust you will receive it in the same spirit as it is written.

Now I am persuaded that all who wholeheartedly accept the Spirit of Prophecy will stand solidly on the platform of truth that has stood unshaken for over a century; and no one should attempt to change our fundamental beliefs concerning the atonement. The Bible and the Spirit of Prophecy teach that there are two important phases to the atonement; that Christ's work of atonement was begun, rather than completed, on Calvary; and that the final phase of the atonement is now being carried forward in the heavenly sanctuary.

In the ancient sanctuary service, the atonement was not made by the victim that was slain, but by the priest who carried the blood into the tabernacle, sprinkling it before the veil, and in this way making the atonement. See Leviticus 4, and Patriarchs and Prophets, p. 354.

Concerning the latter phase of Christ's atoning work, we read: "As in the typical service there was a work of atonement at the close of the year, so before Christ's work for the redemption of men is completed there is a work of atonement for the removal of sin from the sanctuary." G.C., p. 421.

"At the termination of the 2300 days in 1844, Christ then entered the most holy place of the heavenly sanctuary to perform the closing work of atonement." -- id., p. 422.

"It is those who by faith follow Jesus in the great work of atonement who receive the benefits of His mediation in their behalf." -- id., p. 430.

"So in the great day of final atonement and investigative judgment, the only cases considered are those of the professed people of God." -- id., p. 480.

"The sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth . . .

"The intercession of Christ in man's behalf in the sanctuary above is a essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven . . . We are now living in the great day of atonement." id. pp. 488, 489.

"The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin; it would stand on record in the sanctuary until the final atonement . . . Then by virtue of the atoning blood of Christ the sins of all the truly penitent will be blotted from the books of heaven." — P.P., pp. 357, 358.

Many similar quotations could be given, but this will suffice to present the undeviating testimony of the Spirit of Prophecy on this question. We also note the quotations that you present stating that Christ's sacrifice was "a perfect atonement"; that the atoning sacrifice was all-sufficient; and that it need never be repeated. This is in perfect harmony with Hebrews 9: 24-26.

Your presentation, however, carries the thought that the cross is central in the work of atonement. The same thought is emphasized again and again in the new book, "Questions on Doctrine"; but I am confident, dear Brother Anderson, that the emphasis is in the wrong place. Paul stated that the central feature in the work of atonement and the plan of salvation is seen in our High Priest ministering in the sanctuary above. Hebrews 6:1-5. Again note the words from Great Controversy: "The sanctuary in heaven is the very center of Christ's work in behalf of men." It appears most unfortunate that in the portions of the book "Questions on Doctrine" dealing with Christ's ministry in the sanctuary that the word "atonement" appears to be scrupulously avoided. A crucified and risen Saviour was present truth in New Testament times, but in this the time of the end Christ's ministry in the final phase of the atonement is present truth today for this remnant people.

We therefore must utterly deplore any attempt at down-grading and belittling the atoning work of our great High Priest in the heavenly sanctuary. And at this late date to attempt to change the terminology regarding this great pillar of our faith, can only result in bringing in confusion and disruption.

Long years ago the servant of the Lord declared: "Satan is striving continually to bring in fanciful suppositions in regard to the sanctuary, degrading the wonderful representation of God and the ministry of Christ for our salvation into something that suits the carnal mind. He removes its presiding power from the hearts of believers, and supplies its place with fantastic theories invented to make void the truths of the atonement, and destroy our confidence in the doctrines which we have held sacred since the Third Angel's Message was first given." — Series B, No. 7, p. 17.

It would appear that in your numerous conversations with Dr. Walter Martin, you have been insiduously led to compromise the truth, so as to state it in terms acceptable to the popular evangelical churches. You have evidently endeavored to give the doctrine of the atonement "a new look"; but it appears as a doubtful, dubious look, and one of which our heavenly Father cannot approve.

During my more than a half century in the ministry, I have seen quite a number of good men, and some of them General Conference men, slip off on a tangent. Some of them returned to the full acceptance of the message, but others did not. And now, dear brother, I appeal to you to study again the great fundamental truth of the atonement. Study the counsel given on page 63 of Early Writings; and with the rest of us present those themes that will "establish the faith of the doubting, and give certainty to the glorious future."

The Lord has mightily blessed your ministry in the past, and I pray He will grant to you clear vision, and the unction of the Holy Spirit to proclaim the three-fold message with soul-winning vigor and effectiveness in the days to come.

Cordially your brother,  
Roy F. Cottrell

## ATONEMENT VI

My objections to the book Questions on Doctrine concerns itself chiefly with the section on the Atonement. This I consider contrary to the Bible, to the faith of our fathers, to the Spirit of Prophecy, and to reason.

The first twenty-eight (28) pages of the book contain certain expressions which I consider unfortunate, but my real objections begin with pages 29-32 ---- a short chapter. I have discussed this fully in a previous paper, so shall here merely mention my criticism without going into detail.

The historical statements in this chapter are mostly untrue, at variance with the facts as attested by history. Statement after statement is devoid of truth. I see no possibility of revising the chapter. It must be entirely rejected. It is unworthy of a denomination whose watchword is "truth." I am distressed that it has gone to the public as an Adventist publication.

## THE NEW VIEW

The -- for Adventists -- new view of the atonement which the author presents in the book is derived from, or at least in harmony with, an article in the February, 1957, number of the Ministry, the official journal of the Adventist ministry, entitled, "The Priestly Application of the Atoning Act." My reason for referring to this article is the fact that the author says he speaks for the denomination, and categorically announces that this "is the Adventist understanding of the atonement." The attention of the leaders have been called to this statement and also to the remarks aimed at the leadership in general. This is nearly a year ago, and there has been no protest, no renouncement of the doctrines, no public repudiation of the new ideas set forth, nor any public reprimand. We are, therefore, warranted in believing that the article under consideration speaks for the denomination.

The Ministry says that Sister White in her earlier writings employed "some of the restricted phrases" to which "others assigned a limited and faulty meaning;" as did "most of her associates." But all these expressions are now "seen in a larger and truer sense." He discusses the reason why she did not "point out and correct" "the limited and sometimes erroneous concepts of some of our earlier writers concerning the atonement," and gives this astounding reply: "REMEMBER THIS BASIC FACT: NO DOCTRINAL TRUTH OR PROPHETIC INTERPRETATION EVER CAME TO THIS PEOPLE INITIALLY THROUGH THE SPIRIT OF PROPHECY -- NOT IN A SINGLE CASE." (Emphasis his.)

To this there has not been any official protest of any kind. It may therefore be presumed to have denominational approval. Here is the truth as Sister White herself states it.:

"Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder Edson, and others who

ere keen, noble, and true, were among those who after the passing of the time of 1844 searched for truth as for a hidden treasure. Often we remained together through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, "We can do nothing more," the Spirit of the Lord would come upon me. I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how to labor and teach effectively. Thus, light was given me that helped me to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me." Then she adds: "The brethren knew that when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelations given." Special Testimonies, Series B., No. 2, page 57.

Let the reader decide whom to believe. Both cannot be true. It is interesting to know that the things Sister White at this time contributed to the research, was "especially concerning the ministration of Christ in the heavenly sanctuary." Ibid, p. 59.

Sister White adds this: "For the past fifty years every phase of heresy has been brought to bear upon us to becloud our minds regarding the teaching of the word --- specially concerning the ministration of Christ in the heavenly sanctuary." "The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in living up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth which God in His wisdom has given the remnant church, would be discarded. Our religion would be changed. The fundamentals principles that have sustained the work these fifty years would be accounted as error . . . A new organization would be established. Books of a new order would be written. . .

"Who has authority to begin such a movement? We have our Bibles. We have our experience, attested by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth?" Ibid., pp. 54, 55.

There was in the church at this time, reports James White in the first issue of the Signs of the Times, June 4, 1874, "many who call themselves Adventists, who hold views with which we can have no sympathy; some of which, we think, are subversive of the plainest and most important principles set forth in the word of God." One of these "subversive views" with "which we can have no sympathy" was that the atonement was made on the cross--the very view which is now being urged on the church. To meet this heresy, there was inserted in the "Creed" this paragraph, Section II:

#### A DECLARATION OF THE FUNDAMENTAL PRINCIPLES OF SEVENTH-DAY ADVENTISTS

"That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom God created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt

among men, full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in Heaven, where, with his own blood he makes atonement for our sins; which atonement, so far from being made on the cross, which was but the offering of the sacrifice, is the very last portion of his work as priest, according to the example of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in heaven." See Lev. 16; Hebrews 8:4,5; 9:6,7; etc.

The statement is very plain: "Which atonement, so far from being made on the cross, which was but the offering of the sacrifice, is the very last portion of His work as priest."

Following the publication of this "Creed", men like Uriah Smith, J. N. Andrews, J. H. Waggoner, C. H. Watson, E. E. Andross, and others wrote books of hundreds of pages each, on the atonement, supporting and emphasizing the "Creed," while Bible teachers such as Camden Lacey, R. S. Owen, O. A. Johnson, H. R. Johnson wrote Bible lessons on the subject for use in our colleges and academies.

Despite this historical evidence, Questions on Doctrine says that at that time all but a very few believed in the atonement being made on the cross! And this was the very thing that all these men fought and wrote against! This reveals a total ignorance of the facts; and appears to be a plain perversion of truth.

Uriah Smith was of the opinion that the trouble lay in the confusion of the death of the cross with the atonement, thinking that these are the same. Again and again he wrote. "The death of Christ and the atonement are not the same thing. Christ did not make atonement when He shed His blood." Smith's Atonement, page 181. This error, of not making this difference between Christ's two phases of work, stems back to the days of Christ. Note these remarkable words from Desire of Ages: "During the weeks that followed, John (the Baptist) with new interest studied the prophecies and the teaching of the sacrificial service. He did not distinguish clearly the two phases of Christ's work -- as a suffering sacrifice, and a conquering King." P. 136. Questions on Doctrine is making the same mistake. It does not distinguish between Christ as victim, and Christ as priest. Says Smith, "Christ upon the cross was acting as our sacrifice, not as our priest. It was as priest that Christ makes atonement. And all his work as priest was performed in the sanctuary," not on the cross. Editorial, Present Truth, July 15, 1886. He reaffirms that if we differentiate between these two phases of Christ's work, "it relieves the matter of all difficulty." And it does.

At the cross Christ was "offering Himself as the sacrificial victim." Acts of the Apostles, page 47. After His ascension he took "the blood of the atonement into the holiest of all, sprinkled it upon the mercy seat and upon his own garments, and blessed the people." Signs of the Time, April 19, 1905. In "offering himself," He was the officiating priest; in sprinkling the blood he was the ministering priest. John "did not distinguish clearly the two phases of Christ's work--as a suffering sacrifice and a conquering King." Desire of Ages, page 136. We must not make the same mistake.

#### THUS FAR

In the great plan of redemption death is necessary; and this was met in Christ's self-sacrifice. In dying He paid the penalty, the ransom, and God was satisfied with

an atonement made. This the Adventists believe, and have always believed. But when it comes to consider the cross experience as final and complete we must say, No. There is still another work to do. "Angels rejoiced as the words were uttered, it is finished." The great plan of redemption, which was dependent on the death of Christ, had been thus far carried out." Testimonies, Vol. 2, page 211.

"Angels rejoiced as the words were uttered ("It is finished."); for the great plan of redemption was being carried out." Spirit of Prophecy, Vol. 3, page 167.

"Angels rejoiced as the words were uttered ("It is finished."); for the great plan of redemption was being carried out." Sufferings of Christ, page 26.

Seventh-day Adventists believe that "after his ascension our Savior was to begin his work as our high priest." PP 357. The work on the cross was completed only thus far." There was much still to be done. "At His ascension (He) appeared in the presence of God to plead His blood in behalf of penitent believers." Idem. This intercession of Christ in man's behalf in the sanctuary above, is as essential to the plan of salvation as was His death on the cross. By His death He began the work which after His resurrection He ascended to complete in heaven." Great Controversy, page 489.

We agree that the work was completed on the cross as Sister White says, thus far. On the other hand we find that "Christ began His work as High Priest after His ascension," the work which He "ascended to complete in heaven." Sister White does not contradict herself. "The great plan of redemption . . . had been thus far carried out." Now He ascended to heaven to complete the work He had begun. These words definitely state that the work was not finished on the cross, only in the sense of being finished "thus far." It was "being carried out." There was a more extended work to be done in heaven. This He ascended to do. "In 1844, Christ (then) entered the most holy place to perform the closing work of atonement." Great Controversy, page 422. Those who are living on the earth when the intercession of Christ shall cease in the sanctuary above, are to stand in the sight of a holy God without an intercessor." Id., page 425. This is the "final atonement," and has not yet ended. PP. 357.

All are agreed that the death on the cross is central in the plan of redemption, so essential indeed, that without it there could be no atonement. But note, "the intercession of Christ in man's behalf in the sanctuary above, is as essential to the plan of salvation as was the death on the cross." Great Controversy, page 489. As there is no salvation without the cross, neither is there any salvation without the intercession in the sanctuary in heaven. Just that important is Christ's ministry. Christ in His own spotless righteousness, after shedding His blood, entered into the heavenly sanctuary to minister in the sinner's behalf." Review and Herald, January 9, 1883. Seeing both the death and the intercession are necessary, Sister White combines them: "Nothing but the death and intercessions of His Son could pay the debt, and save lost man from hopeless sorrow and misery." Spiritual Gifts, I, p. 26. We are in the great day of atonement, and the sacred work of Christ for the people of God that is going on at the present time in the heavenly sanctuary, should be our constant study." Testimonies, Vol. 5, page 520. "Today He sits at the right hand of God as our Advocate, making intercession for us." Manuscript, June 15, 1896. He fulfilled one phase of His priesthood by dying on the cross. He is now fulfilling

another phase by pleading before the Father the case of the repenting, believing sinner, presenting to God the offerings of His people." That this matter of intercession is not merely poetic language, but a reality, is made clear by this statement: "We are permitted to see by faith, the atoning sacrifice connected with the Lord upon the mercy seat. The golden censer is waved, and the incense, the representation of the purity and righteousness of Christ ascends, bearing the prayers of every soul that receives and believes on Christ to the altar which is before the throne of God. And Jesus is in the midst." Manuscript 111, 1897.

Sister White's statement that the atonement "is going on at the present time" is the very statement which caused the men to go to the White Board of Trustees and ask to have inserted in the books of Sister White "explanations, notes, and footnotes to give our understanding of the various phases of the atonement," and to have these notes inserted quickly before the matter should come "to the front." It is, of course, clear that if the atonement is now going on in the sanctuary, that it could not have been completed on the cross. Questions on Doctrine says, "most decidedly the all-sufficient atoning sacrifice of Jesus, our Lord, was offered and completed on the cross of Calvary." Page 350. (Emphasis his.) Sister White also says that the sacrifice was complete, but adds "thus far." I have given three different passages where "thus far" is mentioned. Let me add one more from a different place: "The great plan of redemption, which was dependent upon the death of Christ, had THUS FAR been carried out." Bible Echo, September 15, 1892. Did the author of Questions on Doctrine not know that Sister White says that the plan of redemption had been completed "thus far?" If he did, how can he say that "most decidedly the atoning sacrifice was offered and completed on the cross? If he did not know it, then he may be honest, but ignorant. Let the reader decide which is the case.

It is noteworthy that the author never speaks of applying the blood in the sanctuary. He applies "the atoning act," the "act," the "benefits," "the supreme act," the "great act," the "benefits of Christ's sacrifice" but not the blood. Why does he omit the blood? Because blood means atonement, and according to his theology there can be no atonement in the sanctuary, but only the application of an act."

Hear how Sister White explains the transaction: "Christ pleaded His blood before the Father in behalf of sinners, and presents before Him also, with the precious fragrance of His own righteousness, the prayers of penitent believers." This pleading "secured their pardon and acceptance with the Father." Great Controversy, p. 421

But not so Questions on Doctrine: "Jesus our Surety entered the Holy places, and appeared in the presence of God for us. BUT IT WAS NOT WITH THE HOPE OF OBTAINING SOMETHING FOR US, AT THAT TIME, OR AT SOME FUTURE TIME, NO! HE HAD ALREADY OBTAINED IT FOR US ON THE CROSS." Page 381.

## BLOODLESS ATONEMENT

Let us turn from this distressing picture to another one, not less distressing, that of the author's bloodless atonement. The Bible knows no bloodless atonement, but the author nevertheless presents one.

On page 341 this question is asked: "Seventh-day Adventists have frequently been charged with teaching that the atonement was not completed on the cross. Is this charge true?"

The author could have answered in the words of Elder Nichol, editor of our church paper, the Review and Herald, who in 1952 wrote: "We believe that the death of Christ provided a divine sacrifice sufficient to atone for the sins of the whole world."

"We believe that Christ's work of atonement for sin was begun rather than completed on Calvary."

"We believe that Christ on the cross made provision for the atonement for all sinners."

"We believe that 'the final phase of Christ's saving work cannot be completed until the end.'"

"We do not believe that our Saviour's precious atoning blood loses any of its efficacy merely as the result of the passage of time."

"We believe 'that certain acts of Christ subsequent to Calvary are also necessary to the plan of salvation from sin (which) is evident by reference to such texts as the following: Rom. 4:25; I Cor. 15:17; Heb. 7:25.' " Questions on Doctrine, p. 407-409.

Had he answered thus, he would have been in harmony with the denominational teaching at that time. He would also have saved the denomination the embarrassing question of how it comes that we have changed our views in such a short time; and would have saved us the embarrassment of having to change one book or the other, as we cannot present two different views in two authoritative books.

Had he followed Elder Nichol's lead, he would have been on safe ground. He could not have said: "Most decidedly the all-sufficient atoning sacrifice of Jesus, our Lord, was offered and completed on the cross of Calvary." Questions on Doctrine, page 350. He would have said that the atonement "was begun rather than completed on Calvary." He would have stated that the atonement was not finished on the cross, that it could not "be completed until the end." Instead of this he presents a new and hitherto unheard of argument, that bodes ill if it is accepted as Adventist doctrine. Hear this:

In answer to the question if Adventists teach that the atonement was not completed on the cross, he gives a most unique answer. He begins by saying that this depends on the definition of atonement. He gives several definitions, without definitely committing himself, and then begins his real answer. He cites four Old Testament experiences in which atonement is made without blood. Page 242. The first of these is the case of Israel worshipping the golden calf. Ex. 32. "Here," he says, "is atonement, an atonement made evidently without blood, without any blood being sprinkled on the altar." Page 344.

The author is evidently confused. Atonement is never made, can never be made, without blood. A man must bring a sacrifice who is to die for him, or he must die himself. To deny this, is to deny the atonement, "even denying the Lord that bought them." The law concerning this is plainly stated in Numbers 35:30-34. "Ye shall not pollute the land wherein ye are; for blood, it defileth the land; and the land cannot be cleansed of the blood that is shed therein but by the blood of him that shed it. Verse 33. The word "cleansed" is a sanctuary term, the Hebrew "kaphar," which word occurs fifteen times in Lev. 16, translated "cleansed." Blood defiles, blood cleanses. The land cannot be cleansed but by the blood of him that shed it. "It is the blood that maketh atonement for the soul." Lev. 17:11. It is not the blood in the veins of the sacrifice that makes atonement. It is the blood on the altar. "Without the shedding of blood, there is no remission." Hebrews 9:22. The very first lesson in salvation

is the blood atonement. Man's sin demands blood atonement. There is no bloodless atonement.

A bloodless atonement is a new and hitherto unheard of doctrine. With all the other charges hurled against Seventh-day Adventists, will we now have to meet the charge that we believe in a bloodless atonement? I protest. Adventists do not believe in a bloodless atonement. Such would be a Christless atonement.

The four cases which the author mentions prove that atonement is accomplished only by means of blood. In the first case 3,000 were killed. Ex. 32:28. In the second case seven were killed. 2 Sam. 21:19. In the third case 14,700 died. Num. 16:49. In the last case two were killed. Numbers 25:8. In each case atonement was made, and in each case blood was shed. "The land cannot be cleansed (atoned for) of the blood that is shed therein, but by the blood of him that shed it." Num. 35:33.

"In the great day of final atonement and investigative judgment, the only cases considered are those of the professed people of God. The judgment of the wicked is a distinct and separate work, and takes place at a later time." Great Controversy, page 480. Satan does not belong to the professed people of God; hence has no part in the final atonement. His doom comes a thousand years later, when Satan will pay the penalty of his transgression. The author makes a mistake of a thousand years.

Remember that the author is answering the question: "Do Adventists believe that the atonement was completed on the cross?" Jus what has this to do with Satan's "bloodless" atonement? Speaking of the four cases of "bloodless" atonement, the author says: "SO IT WILL BE IN THE CLOSING WORK OF GOD. THEN THE LAST ACT IN GOD'S GREAT PLAN OF CLEANSING THE UNIVERSE FROM SIN WILL BE TO REMOVE THE GREATEST OFFENDER OF ALL, HE WHO WAS A LIAR FROM THE BEGINNING, THAT OLD ENEMY, THE DEVIL AND SATAN." Pages 346-347.

We ask again, what has the destruction of Satan to do with our believing that the atonement was or was not completed on the cross? Remember, that is the question he is answering. The author leads the reader into abstruse reasoning that has nothing whatever to do with the subject under consideration, then suddenly draws a conclusion not warranted by the facts presented, so far from being a deduction, from what he has said as the east is from the west, and then concludes he has made his point! The author continues: "These four experiences (atonement without blood) teach us vital and important lessons concerning the work of the atonement." I fail to understand what connection this has with the four illustrations of bloodless atonement. The last part of this chapter has no connection whatever with the illustrations he has used and are entirely foreign to them. An atonement that is said to be final on the cross, that completely ignores Christ's final atonement in the sanctuary; that consistently avoids the terminology of "atonement" being made in the sanctuary, and substitutes therefore such phraseology as "benefits" and "application" of the "completed work on the cross;" who ignores completely Christ's crowning work in the sanctuary where He makes the final atonement for the sins of men; and then substitutes for this a bloodless atonement made with Satan as the object--such an atonement is not Adventist doctrine.

Once more may I remind the reader that the question is: "Do the Adventists believe that the atonement was completed on the cross?" To this the author answers

it there will be an atonement made at the end, of which Satan is the object, and at "these four experiences teach us vital and important lessons concerning the work atonement!" This is no answer. He does not say a single word of our Lord's finished work in the saints, when at last He presents them before God as the fulfillment of His promise to God that he "would make man more precious than fine gold, even a man than the golden wedge of Ophir?" He mentions no blood atonement in the sanctuary, says not a word of when Christ shall present to Himself a glorious church having neither spot nor wrinkle, and the Father shall accept the work of the Son and all go in to the wedding, where His bride, arrayed in fine and white linen, shall be united to her heavenly bridegroom and the glorious wedding take place, and Christ and His church be united --- all a result of the final atonement which is now going on in the sanctuary above. Not a word of all this! Instead we are presented with a bloodless atonement, and this is said to give us a "full picture of our Lord's atonement and ministry."

For such as did not receive my last paper--it was addressed to the officers of the General Conference and had only a limited circulation--let me inform them of the actions taken regarding my work:

The first, dated December 16, 1957: "The question of your activity was discussed by the officers of the General Conference, and they deeply deplore what you are doing. They therefore request that you cease your activities. By your course of action, you are not aiding the cause of God; you are hindering it."

The second, dated December 19, 1957: "If you do this (continue my activity) we shall have to do some broadcasting, too. This will again place you in opposition to our church, and will undoubtedly bring up the matter of your relationship to the church. In view of this, the officers, as I have previously written, earnestly ask you to cease your activity."

This is the approved and diplomatic way of saying that my credentials and sustenance will be affected. I wonder what the good brethren mean to accomplish with this? Do they mean to infer that a threat will frighten me? Such may be effective in some countries where they know how to deal with protesters. This is the United States of America. I can be reasoned with, but not threatened. Not one of you have ever spoken to me. Three men from the committee have been here in Glendale, and tried to see two of them; but both were too busy. You can threaten underlings, me-servers, inferiors that way; but not men.

My time table has been somewhat upset by your threat. I had in mind to wait a little longer before going to the people to give you time thoroughly to digest the matter. But you have forced the issue, and I have no choice. But I am still waiting.

Sincerely and in sorrow,

M. L. Andreasen

## ATONEMENT VII

I have on several occasions called attention in these documents to the untrue historical account with which the book, Questions on Doctrine, opens 29-31. The contention is there made that Seventh-day Adventists from the beginning of their existence have believed and taught that the atonement was made on the cross, which is not borne out by the record. Editor Nichol states our belief correctly when he says, "Christ's work of atonement was begun rather than completed on Calvary;" "Christ on the cross made provision for the atonement for all sinners;" "the final phase of Christ's saving work of atonement cannot be completed until the end." Answers to Objections, Pages 408, 409. The first "creed" published by the denomination in Signs of the Times, in 1874 was written by Elder James White (though it was first published in pamphlet form in 1872) and contained the pronouncement that the atonement was "far from being made on the cross (which) was but the offering of the sacrifice," and is "the very last portion of His work as priest."

This conviction had come to the leaders as they studied the r Bibles, and was attested by special revelations from God. Of this Sister White says: "When they came to the point where they said, 'We can do nothing more,' the Spirit of the Lord would come upon me and a clear explanation of the passages we had been studying would be given me. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood . . . They accepted as light from heaven the revelations given." Special Testimonies, Series B, No. 2, pp. 57, 58

It was these revelations, "light direct from heaven," concerning which the men appeared on May 1, 1957, before the White trustees to have notes, footnotes, and explanations inserted in Sister White's writings, to give "our understanding of the various phases of the atoning work of Christ." And it is this "light from heaven" which the chapter in Questions on Doctrine, pages 29-32 denies, as also the clear historical record. It cannot be corrected. It must be entirely expunged.

While I have been an ordained minister in the Seventh-day Adventist denomination for a long time, and have a clear recollection of doctrinal discussions that have occurred from time to time, I do not depend on memory which may often be quite unreliable. Documentation is needed where history or doctrine are concerned. For this reason I have in former papers called attention to the works and writings of such men as James White, J. N. Andrews, Uriah Smith, C. H. Watson, E. E. Andross, Camden Lacey, R. S. Owen, C. A. Johnson, H. R. Johnson, all men mighty in the scriptures, and fully orthodox on the subject of atonement. With Mrs. E. G. White, they all affirm the faith in the old landmarks, and unanimously repudiate the historical account of Questions on Doctrine.

## ELDER BALLENGER'S DEFECTION

Elder A. F. Ballenger was once one of our leading evangelists, and won many souls to the truth. Eventually he was dismissed from the church because of 'theologic-

al differences, and, as one would say, "of all things," the heresy for which he was dismissed is the very doctrine now being forced upon us, teaching that the atonement was made on the cross! If, as the author of Questions on Doctrine contends, that all but a few believed in atonement being made on the cross, how could they unanimously expel a minister for what they themselves believed?

After his dismissal from the ministry and the church, he wrote a book of 112 pages, Cast Out For The Cross of Christ, wherein he gives the reasons for his dismissal. On the first page of the book, after the preface, he says:

"Four years ago the writer was separated from the ministry of the Seventh-day Adventist church, and from fellowship in that body, because of convictions entered regarding the mediatorial work of Christ in the heavenly sanctuary."

I have this book before me as I write, and also a letter from his brother, dated February 4, 1931, which says, "My brother was cast out of the denomination in 1905, for teaching that the atonement was made on the cross, and that Christ entered the Most Holy Place at His ascension. They also objected to his teaching that the atonement included the entire world. They (the church) are now teaching that Christ died for the sins of the whole world, but they refuse to accept His entering the Most Holy Place at His ascension." Signed, A. S. Ballenger.

Elder Ballenger was well liked, and it was a shock to all of us when he was cited for heresy and told to appear for trial, which was held at the time of the General Conference in Washington, D. C., in 1905, the first General Conference held there. A large tent had been erected for the meeting on the school grounds. There were some small buildings also, one of which was used for the trial, which became known as the "secret trail," because only the older and more prominent ministers were permitted to attend the hearing. Brethren Daniels, Evans, Haskell, Prescott, Gilbert, Shaw, and I were in constant attendance. Elder L. H. Christian and I were at the conference, but we were not admitted to the hearing. Though we were ordained, we were not considered old enough.

There was a window on the side of the building, the upper sash of which was lowered when it got too warm inside. But, alas, neither of us was tall enough to take advantage of it. But we decided that if one would sit on the shoulders of the other, he could have a good view, and could hear. So we decided to take turns standing and sitting, and it worked satisfactorily. However, truth compels me to report that I did more standing than sitting. But I got a good oral report from Brother Christian. The arrangement was satisfactory.

The second day we made an appointment with Elder Ballenger, which was not hard; for he was already being shunned, and it was not considered safe to associate so much with him. These interviews were very profitable, and for me was the beginning of a great interest in the sanctuary and the atonement, which has lasted throughout life. From Ballenger I got both sides of the arguments, as he recited what was going on.

But one day Elder Daniels came by; and we thought we were surely in for a hard time as he called us in to talk with us. But the only thing that concerned him was that the young ministers sat with their feet up on the chair. This was worse, we

were told, than to go without a hat, which Brother Gilbert always did, and for which he had been reprimanded. Brother Daniels was faultlessly attired, and he wanted all his ministers to be the same. We both duly repented.

Till this day I am glad for these talks, for it gave me a preliminary course in these most important subjects of the sanctuary and the atonement, which have been altogether too much neglected. Within the last three weeks I have had word from college teachers who said they had never done any work on the atonement.

When a few weeks after the trial above mentioned I visited Sister White's home for a few months and got permission to do research work in the vault, I paid special attention to the subject of the atonement. Had I been a little more experienced than I was, I could have made a better and fuller collection. As it was, I carried with permission away several thousand pages of source material. I have been studying these ever since.

As far as I know Sister White did not attend the trial in person. But she did send a message to the leaders, involving Elder Ballenger. I have this before me as I write. Said she: . . . "his proofs are not reliable. If received they would destroy the faith of God's people in the truth that has made us what we are.

"We must be decided on this subject; for the points that he is trying to prove by scripture, are not sound. They do not prove that the past experiences of God's people was a fallacy. We had the truth (referring to the revelations given on the subject of Christ's mission and work in the sanctuary) we were directed by the angels of God. It was under the guidance of the Holy Spirit that the presentations of the sanctuary question were given . . . God never contradicts Himself. Scripture proofs are misapplied if forced to testify to that which is not true. Another, and still another, will arise and bring in supposed great light, and make their assertions. But we must stand by the old landmarks . . . If these theories are received, they will lead to a denial of the truth that for the past fifty years God has given to this people, substantiating it by the demonstration of the Holy Spirit." Letter 329, 1905.

With this support from the Spirit of Prophecy and their own convictions, the brethren unanimously voted Elder Ballenger's exclusion from the ministry; for, as Sister White said, to receive his proofs would "destroy the faith of God's people in the truth, and lead to a denial of the truth that for the last fifty years God has been giving His people."

That for which Elder Ballenger was dismissed is exactly what is now being advocated in the new book. Has God changed? No, "God never contradicts Himself." "We had the truth, and were directed by the angels of God. It was under the guidance of the Holy Spirit that the presentations of the sanctuary questions were given." I wonder what Sister White would do were she here now. No, I don't wonder. She would give the same counsel now as she gave then. She would say that to receive this new light "would destroy the faith of God's people in the truth that has made us what we are." And I know on which side she would vote. Unless, indeed, God does contradict Himself. But He does not.

#### BALLENGER'S POSITION

onement 1800 years later.

Elder Ballenger omits and ignores all the statements which Sister White makes out the final atonement which issues in the production of the 144,000, and which institutes the crown and pride of the finished mediatorial work of Christ.

Our book follows Ballenger's lead. There is not a word in Questions on Doctrine that intimates a blood atonement in the sanctuary. Hear how Elder Ballenger explains the atonement. I am quoting from Cast Out For the Cross of Christ.

"On this great day (the day of atonement) there were two atonements made, the first on the mercy seat, on account of the iniquities of man; the other atonement on the head of the scapegoat, the type of the instigator of sin, Satan. The first atonement was made with the blood of the Lord's goat, the second was made upon the head of the scapegoat. The first atonement was made with the blood of the Lord's goat; the second atonement was made upon the head of the scapegoat. The first atonement was made in mercy on behalf of guilty man. The second atonement was made in judgment upon the head of the type of Satan. The first atonement is made in mercy with the blood of the substitute; the second atonement is made in judgment upon the head of the offender himself . . .

"And now we can see what work began in 1844. The Lord began with the work of atonement which is made in judgment, and which has for its goal the head of the scapegoat." Cast Out For The Cross of Christ, pages 74, 76.

The first atonement was made with blood; says Ballenger, the second was bloodless, being made on the head of the scapegoat. To justify bloodless atonement, he cites two such cases. One is the case of Achan, recorded in the seventh chapter of Joshua; and the other is that of which Phinehas is the executer, recorded in Numbers 25.

We mention this, because our author in Questions on Doctrine also presents bloodless atonement, and uses his illustrations to show and defend Satan's atonement, same as Ballenger.

## BLOODLESS ATONEMENT

The reader is probably both astonished and perplexed that Questions on Doctrine should contain a chapter dealing with bloodless atonement; for we are Bible students and should know that a bloodless atonement is an impossibility, that there is no such thing. One of the first things an Adventist child learns is that the wages of sin is death, and death can only be avoided by having some substitute take his place. The child early learns of the Lamb of God who took his place and died for him. This is a first principle of the gospel, taught in the first sin man committed, and enforced all through history. A man must have a substitute or bear the penalty himself. Sin means death. This is the lesson from the time of Adam. There is no bloodless atonement. Either the man provides a substitute, or he dies himself. "Without shedding of blood is no remission." Hebrews 9:22. "It is the blood that maketh atonement for the soul." Lev. 17:11. The principle governing atonement is found in Numbers 35:31-33. It is difficult to believe that the author did not know this first

principle of atonement. "Blood, it defileth the land, and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it." Numbers 35:33. The word "cleansed," is the Hebrew kaphar, used fifteen times in Lev. 16 to denote the atonement made on the day of atonement. To teach bloodless atonement is to deny the atonement itself. Yet, this is what our author does. But, like Elder Ballenger he needs this to carry out his false theory. He denies the atonement of which Sister White speaks so eloquently in Patriarchs and Prophets and Great Controversy which eventuates in the production of the 144,000 who are the crown and pride of Christ's work of atonement. Leaving this out altogether, the author must supply some other atonement, and this he does in his bloodless atonement with Satan as its object.

The discussion of the bloodless atonement is found in the most unusual place in Questions on Doctrine. It begins on page 341, where the question is asked: "Seventh day Adventists have frequently been charged with teaching that the atonement was not completed on the cross. Is this charge true?"

The reader will look in vain for the answer in the chapter where the question is asked. The author leads the reader in a long round about way using many words to confuse him and cause him to forget the question, and then suddenly draws a conclusion that is not in any way related to the argument he has made.

So in this case. After making some general remarks about the word atonement, he brings in four illustrations of bloodless atonement, which he says "teach vital and important lessons concerning the work of atonement." Then, with all seriousness he gives this as the lesson: "In God's eternal purpose, He who makes the atonement is the Mediator." He gives no other lesson. I am still pondering this sentence. There must be some deep and hidden meaning in it, but my mind cannot compass it.

Ballenger gave two cases of bloodless atonement; our author has four such cases. Of the first of these four our author says, "Here is atonement, an atonement made evidently without a blood sacrifice, without any blood being sprinkled upon an altar." Page 344. But the record reads that 3,000 were killed that day because of their sin. In the second case which the author cites as a bloodless atonement, seven were killed. 2 Samuel 21:9. In the third case 14,700 were killed "besides them that died about the matter of Korah," which were 250. Num. 16:35, 49. In the last case, which is the same as Elder Ballenger's last case, two were killed. Numbers 25:8. All these cases instead of being examples of bloodless atonement, emphasize the principle that death must follow sin, and that there is no atonement without death. "The land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it." Numbers 35:33. ✓

Summing up these four cases of "bloodless atonement," our author says, "So it will be in the closing work of God. Then the last act in God's great plan of cleansing the universe from sin will be to remove the greatest offender of all, he who was a liar from the beginning, that old enemy, the devil and Satan." Pages 346, 347.

I cannot at this time go into the question why it becomes necessary for those who believe in the atonement on the cross and also deny the blood atonement in the same way above, to have Satan as the ultimate end of atonement. Questions on Doctrine

renuously denies that it teaches that Satan is involved. But as too often, the author says one thing on one page, and on the next contradicts it. One time I counted up how many times he would affirm a thing most positively, and in the next sentence put in a "but," and nullify what he said before. "But" and "however" abound throughout the book. Even when he has to admit that Christ must have somewhat to suffer when He presented himself before the Father, he puts in a "but." This is the last line on page 383. Will some one kindly explain this "but?"

Satan's final judgment will not occur till the end of the 1000 years. That is ousand years after the atonement is finished. The author simply confuses the cleansing of the earth by fire with the atonement, the same mistake the 1844 people made. Again I register my astonishment at the author's confusion.

I believe that Adventists will not have anything to do with a doctrine that leaves out the real atonement, and then in some weird and curious way has Satan become the object of the last atonement. Sister White was right when she said "that a wrong view of the atonement would destroy the faith of God's people in the truth that has made us what we are." In our early days "we had the truth, we were directed by the angels of God." I do not know of anything more confused than the "new view" which we are asked to believe. I can have no part in this.

### AN EXAMINATION

Let us now inquire what our book teaches on blood atonement in the sanctuary. We shall examine every chapter in the section that deals with the atonement. We begin with the first chapter and shall take each chapter in sequence.

The first chapter, page 341, does not mention any blood atonement at all. It stresses bloodless atonement.

The next chapter, page 349, is headed "Atonement Provided, Atonement Applied." It would seem that Atonement Applied, would mention some kind of application of the blood in the sanctuary. It does not. Blood appears in only one place, page 350, where the statement is made that in the sanctuary on earth the priest placed blood on the horns of the altar.

The next chapter has blood in one place, page 358, in a quotation from Sister White, but the reference is to Israel and not to the sanctuary in heaven.

The next chapter, "The Heavenly Sanctuary," page 365, has no reference whatever to any blood atonement, and the word blood does not appear.

The fifth chapter, "The High Priestly Ministry of Christ," page 369, has "blood of beasts" on page 373. On page 377 is the statement that Christ was "consecrated by His own blood," and on page 378 He ratified the everlasting covenant with "His own blood." These two statements mention the blood of Christ, but not as ministering the blood for sinners. In both cases it was an official act of consecration of Himself, and a ratification of the covenant. On page 383 the statement is made that Christ entered "by His own blood" and on page 384 we are told that we are redeemed by "the precious blood of Christ." But, again, there is no mention of any blood ministry. In all this long chapter on "The Priestly Ministry of Christ," there is

not one mention of any blood ministry. When the author has a most fitting opportunity on page 381 to bring in Christ's ministry before the Father, where Sister White presents Him as pleading with the Father, raising His hands, and with a voice of deep pity, cried, "My blood, Father, My blood, My blood, My blood," the author presents the scene in these words: "Jesus, our Surety entered the 'holy places,' and appeared in the presence of God for us. But it was not with the hope of obtaining something for us at that time, or at some future time. No! He had already obtained it for us at the cross." Page 341. We do not wish to use hard words. But this sounds much like blasphemy. And this is what I am to teach my people, and the children, and the sick and the needy! I am to tell them that Jesus gets nothing when He appears before the Father! He will not get anything now or in the future! Christ keeps on pleading for 1800 years and does seem to know that it is no use to do so. "You got it already," says the Father. But yet Christ does not seem to understand; He keeps on pleading. And after 1844, "He still pleaded His blood before the Father in behalf of sinners." Great Controversy, page 429. I like Sister White's God rather than the author's.

Chapter 34, page 391, has no mention of any blood whatsoever. Chapter 35, page 396, has one mention of the shedding of the blood of the Lord's goat, but again, no ministry of the blood.

With this chapter ends the first section on the atonement. At no place in this whole section is there any mention of any service in the sanctuary where blood is used. In fact, the service is belittled in presenting Christ as pleading in vain. I can do no other than reject such teaching. It is not of God.

Can any believe that all these omissions just happened? No, a thousand times, No. This is purposed, with a view to impress men. It is a purposed attempt to hide the truth, rather than to proclaim it. And it is all caused by a desire to make a good impression on certain men of standing. But it is a disavowal of Adventism. It is trailing the banner in the dust.

And this is what we are now to teach! This is the new light we are to accept under duress. Our leaders are on the wrong track. And unless they change soon, the results may be appalling. Again, I pray for the poor people who are being deceived. And I pray for the leaders. They are taking upon themselves more responsibility than they can bear. They need our prayers. They are very near taking the last step. God save His people.

M. L. Andreasen

## ATONEMENT VIII

### Bloodless Atonement

I was both perplexed and perturbed to find a chapter in the book Questions on doctrine on the subject of bloodless atonement, knowing that bloodless atonement is an impossibility. "It is the blood that maketh atonement," hence if there is no blood there is no atonement. Lev. 16:11. Atonement cannot be made with water or with any other substance than blood. "Without shedding of blood there is no remission." Hebrews 9:22. A waterless ocean is no more possible than a bloodless atonement. The term itself is self-contradictory.

To advocate bloodless atonement is more than simple heresy. It is an indictment of the whole plan of salvation. It is line with the suggestion made to Christ in the wilderness, that He need not die, that there was an easier way. It is in line with Peter's suggestion that Christ need not die, at which thought Christ reacted most strongly: "Get these behind me, Satan, thou art an offence to me," Matt. 16:23. The principle of atonement is stated in Numbers 35:31-35: "Blood, it defileth the land, and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it." The word here used, "cleansed," is the Hebrew kaphar, which means "to make atonement," and is the word used fifteen times in Lev. 16 to denote atonement.

"Bloodless atonement" the author discusses in this way: "There is no Savior or substitute to bear his (Satan's) punishment. He must himself "atone" for his sin in causing men to transgress, in the same way that a master criminal suffers on the gallows or in the electric chair for his responsibility in the crimes he has caused others to commit. It is in this sense only that we can understand the words in Lev. 16:10, concerning the scapegoat "to make an atonement with him." Questions on doctrine, page 398.

Here the author differentiates rightly between atonement as applied to Christ's work, and atonement as it applies to a criminal who atones for his sins on the gallows. But in neither case is the atonement bloodless. "The land cannot be cleansed (atoned for) of the blood that is shed therein, but by the blood of him that shed it."

Christ's atonement was not bloodless; neither was the atonement in the four cases which the author cites in Chapter 29. The transgressors died for their sins as a criminal dies, and as Satan will die at last, "as he has no Savior or substitute to bear his punishment." In the first of the four cases 3000 were killed. Ex. 32:28. In the second case seven were killed. 2 Samuel 21:19. In the third case 14,700 died. Numbers 16:49. In the fourth case two were killed, Numbers 25:8. Instead of calling these cases bloodless, they were most bloody. In each case it is stated definitely that atonement was accomplished by the shedding of blood. They confirm God's statement that "it is the blood that maketh atonement." Lev. 17:11. There is no, and there cannot be, any bloodless atonement.

To admit and teach that there is bloodless atonement strikes at the law, strikes at the plan laid from eternity for the salvation of man, impeaches God for

letting His Son die when there is another way, a bloodless way, and it thus strikes at the very heart of God. In promulgating such a concept we could stand alone among all the Christian churches on earth--for I know of no Christian church who for a moment would admit of bloodless atonement. That would be denying Christ and "his blood, and belong to the category of which Peter speaks when he mentions those who bring in "heresies, even denying the Lord that bought them" (2Peter 2:1). The price He paid was not "silver and gold" but "the precious blood of Christ as of a lamb without blemish and without spot." I Peter 1:18, 19. Let there be no mention of bloodless atonement among Seventh-day Adventists, and least of all in a book which is intended to explain our doctrines to the world. I am so sorry that this book is to go to the world. Seventh-day Adventists can hardly survive the harm it will do.

(It may be well, lest there be misunderstanding, that the Bible speaks of atonement without blood, but for an altogether different reason than the author of Questions on Doctrine assigns. A priest had to offer a bullock for a sin offering. A ruler had to offer a goat, a male. A common man a goat, a female. See Lev. 4. If a man was too poor to bring a lamb, he might bring two turtledoves. Lev. 5:6. If he was too poor to bring two turtledoves, he could bring a tenth part of an ephah of fine flour. Verse 11. This was a merciful provision for the poor, and an exception to the rule, and in no way contradicts the rule that without shedding of blood there is no remission.)

At first, I thought that the author's reference to a bloodless atonement was one of the aberrations of the human mind to which it is at times subject. I was completely stunned when the conviction was forced upon me that the author is actually teaching that Christ's pleading with the Father for us does not involve blood. I note with dismay and horror that not once in the 105 pages devoted to the atonement, is the blood mentioned as being carried into the sanctuary, or being sprinkled, or applied, or ministered, or pleaded, or used in any whatsoever. Even when Sister White states that Christ pleaded His blood before the Father, the author leaves the blood out. He applies the "act," the "atoning act," the "act of the cross," the "great act," the "supreme act," the "sacrificial atonement," and most of all the "benefits of the atonement," but not once the blood. The reason is that blood signifies atonement, and there must be no atonement in the sanctuary.

It was Sister White's statement that "Christ is making atonement now" (see Questions on Doctrine, page 354) and her other reference to "continual atonement," that caused the committee who wrote this book much grief. For if Christ is making atonement now, then of course it could not have been made or finished on the cross. The committee had decided that there was to be no atonement in the sanctuary, and Sister White's statement contradicted this view. The official minutes read they had found in Sister White's writings "statements which indicate that the atoning work of Christ is now in progress in the heavenly sanctuary." They had even found that "in one statement in Fundamentals of Christian Education the word sacrifice is used." "They therefore suggested to the trustees that some footnotes or appendix notes might appear in certain of the Ellen G. White books clarifying very largely in the words of Ellen G. White our understanding of the various phases of the atoning work of Christ." Not only this, but "it was felt by the brethren who joined the trustees in this discussion, that this is a matter which will come prominently to the front in the near future, and that it would be well to move forward with the preparation and inclusion of such notes in future printings of the Ellen G. White writings." Official Minutes, May 1, 1957.

I am sorry to report that the officials of the denomination approved the action of the men and refused to censure them for what they had done, stating that the men had a "perfect right" to do so.

In justice I should report that the White Board after seven months of deliberation turned down the request (they had first discussed the matter in January,

57), but unfortunately this was not until after the matter had been exposed, and the book printed.

I think I know where our people stand upon the matter of having men come to the White Board of Trustees and freely suggest that notes, and footnotes and appendices be inserted in Sister White's writings to explain "our understanding" of what she says. Such a new policy brings under suspicion every book that has been published since the death of Sister White, for we may not know what changes, if any, have been made. Before I could be sure, I would have to examine the minutes of the White Board of Trustees. And this I may not do. I do not have a right to have them; do not even have a right to read them---by official edict---so I am thereby shut out and must accept what is handed me and ask no questions. I suppose this matter of the new policy in regard to access to the Ellen G. White writings and the right to insert notes and explanations in them, will come up for confirmation or rejection at the next session, unless the officials should decide that they, and not the people, will decide the matter. I know what the decision of the people will be, if they are given an opportunity to vote.

We have come to a dangerous time when Washington no longer serves us, but commands; particularly in matters of faith and doctrine. Here I draw the line. When it comes to the doctrine of the atonement, men are entering the most holy place where one can enter without blood. Officially, in Questions on Doctrine our leaders reject the blood as a means of atonement in the sanctuary. But the people will not allow them in this. They can be led in many things. But never in a bloodless atonement in the sanctuary. And the attempt to enforce this doctrine will meet with passive and active resistance.

What I say of the atonement, I say of the Testimonies. I do not worship Sister White. I do not think she is infallible, and my faith does not rest in her. But I will not passively accept her down-grading, I will not passively accept the attempt to weaken or destroy her influence, as it was first openly advocated in the February, 1957, number of the MINISTRY and continued in Questions on Doctrine and which is necessary if we are to accept the "new light."

#### Questions and Answers

Question: On the day of atonement in Israel, what did the high priest do?

Answer: He "went into the most holy place with the blood." Patriarchs and Prophets, page 356.

Question: What did he do with the blood?

Answer: He "sprinkled it upon the mercy seat above the tables of the law," *Idem*.

Question: What was accomplished by this?

Answer: "Thus the claims of the law which demanded the life of the sinner, were satisfied." *Idem*.

NOTE: The law took no cognizance of the slaying of the victim in the court. It was not until the blood was carried in, and sprinkled on the mercy seat, that the law's claims were satisfied and it released the sinner. The law must be brought in contact with the blood, it must be sprinkled on the mercy seat above the law, or there is no atonement. The slaying of the victim, the death, was not the atonement. It was the sprinkling of the blood that satisfied the law and made it release the transgressor.

Question: What are some of the comments of Sister White on this?

Answer: Christ "has taken the blood of His atonement into the holiest of all, sprinkled it upon the mercy seat and his own garments and blessed the people." Christ's Institution, July 25, 1901.

. . . "in 1844 . . . (as) Christ entered there to perform the closing work of the atonement . . . they saw that He was now standing before the ark of God, pleading His blood in behalf of sinners." Great Controversy, page 433.

"Jesus was clothed with priestly garments. He gazed in pity on the remnant, then raised His hands, and with a voice of deep pity cried, My blood, Father, My blood, My blood, My blood." Early Writings, page 38.

NOTE: The law has a claim upon the sinner, and this claim must be paid before it will release the transgressor. Either the sinner himself must die, or a substitute must be provided. The law must have the evidence of death presented to it before it will act. This evidence is the blood. No blood, no release.

This makes it clear that death is not the atonement. A thousand animals might be slain, but the law would take no cognizance of this; the blood must be sprinkled, the law must be satisfied and the evidence submitted. Only "thus the claims of the law which demanded the life of the sinner, were satisfied." Patriarchs and Prophets, page 356.

When, therefore, Questions on Doctrine omits the blood, when it does not even mention its application, when 105 pages are written on the subject and not once is the blood said to be taken and sprinkled on the mercy seat, then we can come to no other conclusion than that the "new view" rejects the blood atonement in the sanctuary. Instead of magnifying the law and make it honorable, it refuses to honor its claims and neglects to pay what the law demands. Of all people, Adventists should be most diligent in their respect for the law. To preach the law and at the same time disavow its just claims is more than inconsistent. It is fatal. In doing this we deny the atonement which Christ came to accomplish; we make the cross of none effect; we attribute no virtue to Christ's blood to pay the debt and release us from the law. Adventists with such a creed can never sing, "Jesus paid it all."

The "new view" entirely denies the blood atonement in the sanctuary. In doing so it rejects salvation on the only terms on which it may be had. Into the temple of old "went the high priest alone once every year, not without blood, which he offered for himself and for the errors of the people," . . . "Christ being come a high priest of good things to come . . . by his own blood (he) entered once into the holy place, thus securing an eternal redemption for us." Hebrews 9:7,11,12. R.S.V. In denying the blood atonement in the sanctuary, we forfeit our right to exist as a separate denomination, we have no right to claim a special message and work beginning in 1844; the 2300 days become meaningless, our message to call the attention of the world to the down-trodden law becomes ridiculous in view of our own attitude towards its claim and our refusal to pay our just debt to it; in fact, we become a people without a message, and without a hope. Refusing the saving significance of the sprinkling of the blood on the mercy seat, we have nowhere else to go. The "new view" puts us in the same position as those of old who slew the pass-over lamb but neglected to apply the blood to the doors and doorposts. The slaying of the lamb was not the atonement, and of and by itself provided no salvation. It was the application of the blood that counted. Israel did not apply an act previously done. They applied the blood.

5. Question: What did Christ do upon His ascension?

Answer: "Christ at His ascension appeared in the presence of God to plead His blood in behalf of sinners." Patriarchs and Prophets, page 357. "For eighteen centuries this work of ministration continued in the first apartment of the sanctuary. The blood of Christ pleaded in behalf of penitent believers." Great Controversy, page 421.

Question: What did Christ's pleading accomplish?

Answer: It "secured their pardon and acceptance with the Father." Great Controversy, page 421.

Question: What does Questions on Doctrine say it accomplished?

Answer: "Jesus, our surety entered the 'holy places,' and appeared in the essence of God for us. BUT IT WAS NOT WITH THE HOPE OF OBTAINING SOMETHING FOR US THAT TIME, OR AT SOME FUTURE TIME. NO! HE HAD ALREADY OBTAINED IT FOR US AT THE CROSS."

These awful words are found on page 381 of Questions on Doctrine. I can think no more hopeless situation than that which the author here presents. The penitent believer may think that we have an Advocate in the heavens above. But according to Questions on Doctrine, this Advocate has no "hope of obtaining something for us at at time, or at some future time." Let the reader ponder this statement. It seems utterly impossible that an Adventist could pen such words.

Question: What did the Father and Son do after 1844?

Answer: "In 1844 . . . Christ (then) entered the most holy place of the sanctuary, to perform the closing work of the atonement." Great Controversy, page 422.

"Christ had completed only one part of His work as our intercessor, to enter upon another portion of the work, and He still pleaded His blood before the Father on behalf of sinners." Great Controversy, page 429.

And in 1885, "The Redeemer, with a heart full of unutterable love, still leads His sacred blood in the sinner's behalf." Testimonies, Vol. 4, page 121.

NOTE: Contradicting himself, our author quotes from a work, "An exposition of Hebrews," by Arthur W. Pink, with whom he is "in full agreement."

"If Aaron had only offered sacrifice at the brazen altar, and had not carried the blood within the veil, he had left his work only half done." Questions on Doctrine, page 384.

We are not in 'full agreement' with this. Aaron would not have left his work half done if he had not carried the blood within the veil. He would have left it entirely undone; he would not have accomplished anything.

The death of the victim is not the atonement. It is after the goat was slain that the high priest "goeth in to make atonement in the holy place." Lev. 16:17. The atonement was made when the high priest went in to make atonement in the holy place, not outside in the court.

More to follow.

M. L. Andreasen

## THE ATONEMENT IX

(Teachers may use this as a basis for class discussion. A limited number of copies may be had for this purpose.)

The serious student of the atonement is likely to be somewhat perplexed, when he consults the Spirit of prophecy and finds two sets of apparently contradictory statements. Sister White says that when Christ "offered Himself on the cross, a perfect atonement was made for the sins of the people." Signs, June 28, 1899. Again she says that "the Father bowed before it (the cross) in recognition of its perfection. "It is enough," He said, "the atonement is complete." Review and Herald, September 24, 1901. I have seven statements of like import. They are plain and easily understood. According to them, atonement was made on the cross.

But in Creat Controversy I read that "at the termination of the 2300 days, in 1844, Christ entered the most holy place of the heavenly sanctuary, to perform the closing work of the atonement, preparatory to His coming." Page 422. The problem becomes still more complex when I read in Patriarchs and Prophets, page 357, that the sins will "stand on record in the sanctuary until the final atonement" (in 1844). I read further, on page 358, that "in the final atonement the sins of the truly penitent are to be blotted from the records of heaven." As early as 1850 I find Sister White saying that "as the priest entered the most holy once a year to cleanse the earthly sanctuary, so Jesus entered the most holy of the heavenly, at the end of the 2300 days of Daniel 8, to make the final atonement for all who could be benefited by His mediation, and thus to cleanse the sanctuary." Early Writings, page 253.

The first statements assert that the atonement was made on the cross, that it was a perfect atonement and that it was complete. This took place in 30 A.D. The second statements say that the final atonement was not made until 1800 years later, in 1844. This apparent discrepancy was one of the problems I wanted to have clarified when I visited Sister White long ago. As stated above, I had found seven statements that said the atonement was made on the cross; I had found 22 statements saying that the atonement was made in the sanctuary in heaven. Both of these figures are incomplete; for I am constantly finding other statements that increase the number. But whatever the correct number may be, it is evident that I may not accept one set of statements and ignore the other if I wish to arrive at the truth in regard to the atonement. The question would naturally arise which statements are true, and which are false. Or are both true? And if so, how can they be harmonized?

I was perplexed when in the February number of the 1957 Ministry, our official ministerial journal, I found a statement saying that "the sacrificial act of the cross (was) a complete, perfect, and final atonement." Page 10. In view of the fact that Sister White says that the final atonement took place in 1844, I concluded that the author had made a misstatement, and that he did not really mean what he said. But in this I was mistaken. For I found that he was speaking for the denomination, that it was an official statement, and thus constituted "new light." At the close of the article I read the pronouncement, that this "is the Adventist understanding of the atonement, confirmed and illuminated and clarified by the Spirit of prophecy." Ibid, page 44. I immediately wrote to the General Conference February 15, 1957, and protested against this departure from the faith; but up till now, there has been no retraction, no retraction of the statement, no official censure of the author or the editor. From all this I might conclude that the statement is official. Seventh-day Adventists

therefore believe that the atonement on the cross in 30 A.D. was complete and final, and if they accept Sister White's statement, they also believe that the atonement in 1844 was final. But there cannot be two final atonements 1800 years apart. I have not found Sister White state anywhere the atonement on the cross was final; but she does state that the atonement in 1844 was. There is no discrepancy. Until the statement in the Ministry is withdrawn, we occupy an inconsistent position.

#### Definition of "Atonement"

It may be well to define the word "atonement" and ascertain its real meaning apart from any technical definition of the word itself. I have listened to several learned discussions of the meaning of the Hebrew word "kaphar," one including members of the Jewish Seminary in New York, but have received little information of value. I have also listened to discussions from lesser lights, some of whom had difficulty identifying the Hebrew alphabet; but again I received little help. The best definition I have found is a short explanatory phrase in Patriarchs and Prophets which simply states that atonement is "the blotting out of sin." Here is the complete statement: "In the type, the great work of Christ, or blotting out of sin, was represented by the services on the day of atonement." Page 358.

This definition is in harmony with Leviticus 16:30 which says that "on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." Atonement is here equated with being "cleaned from all your sins." It was sin which in Eden caused separation between God and man. Says the prophet, "Your iniquities have separated between you and your God." Isaiah 59:12. As sin causes separation, it must be taken out of the way to restore union and harmony. This is what was done on the day of atonement. When the day was over, God and His people were one once more.

Christ did not need any atonement. He was always one with the Father, and there was perfect harmony between the two. Says Christ, "I and my Father, are one." John 10:30. Christ prayed for His disciples "that they may all be one, as Thou, Father, art in me and I in thee, that they also may be one in us." John 17:21. "That they may be one, even as we are one." Verse 22.

While the word "atonement," consisting of three separate words: at one ment, may be considered obsolete, and is so designated in some dictionaries, it nevertheless represents a vital truth. For atonement is an at-one-ment, making into one those who have been separated. Sister White thus uses the word when she says that men are in a hopeless condition "unless they accept the atonement provided for them in the remedial sacrifice of Jesus Christ who is our atonement, at-one-ment, with God." Ms. 122, 1901.

Christ's work was to restore our oneness with God which had been broken by sin. He earnestly prayed that the disciples might be one with God, as He and the Father are one. This is the true atonement, at-one-ment. Says Paul, "You that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death to present you holy and unblamable and unreprouvable in his sight." Col. 1:21, 22. God's plan is that in "the fulness of time he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." Eph. 1:10. When this is done, "the family of heaven and the family of earth are one." Desire of Ages, page 835. Then "one pulse of harmony and gladness beats through the vast creation." Great Controversy, page 678. At last the atonement is complete. The final atonement comes at the end of the world.

#### Two Phases of the Atonement

Much confusion in regard to the atonement arises from a neglect to recognize the two divisions of the atonement. Says Sister White of John the Baptist: "He did

not distinguish clearly the two phases of Christ's work -- as a suffering sacrifice, and a conquering king." Desire of Ages, page 136, 137. The book Questions on Doctrine makes the same mistake. It does not "distinguish clearly the two phases of Christ's work." Yet it is only as we distinguish clearly these two phases, that we can understand how Sister White can say that atonement was made on the cross, and also that it is now going on in the sanctuary above, and that the final atonement is still in the future.

### The First Phase

From the quotation cited above, the first phase of Christ's atonement was that of a "suffering sacrifice." This began before the world was, included the incarnation which is said to be a "painful process," Christ's life on earth, the temptation in the wilderness, Gethsemane, the cross, and ended when the Father's voice called him from the stony prison house of death. In all these various activities He was the "suffering sacrifice." The fifty-third chapter of Isaiah is a vivid picture of this.

"Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped their hands in a solemn pledge that Christ should become the surety for the human race." Desire of Ages, page 834. God could have destroyed Satan immediately after he sinned, but that would not be best; for thereafter the angels would obey God not from principle but because death would immediately follow transgression. And so God planned a better way.

Satan had successfully overcome Adam in the garden, and nearly the whole world had come under his sway. At the time of the flood, only eight souls entered the ark. Satan claimed to be the prince of this world, and no one had challenged him.

God did not recognize Satan's claim to this earth; so when in due time He sent His Son, the second Adam, He "gave the world into the hands of the Son, that through His mediatorial work He may completely vindicate the holiness and the binding claims of every precept of the divine law." Bible Echo, January, 1887. Satan claimed to be the ruler of the earth; but now God had given the earth to His Son. This was a challenge to Satan. Thus began, in earnest, the great controversy between Christ and Satan.

"Christ took the place of fallen Adam. With the sins of the world laid upon Him, He would go over the ground where Adam stumbled." Review and Herald, February 24, 1874. "Jesus volunteered to meet the highest claims of the law." Ibid., September 2, 1890. "Christ made himself responsible for every man and woman on earth." Ibid., February 27, 1900.

When God gave the earth to Christ, He repudiated Satan's claim to ownership. However, Christ would have to overcome Satan before He could take possession of the kingdom and wrest from Satan his dominion and unlawfully held prisoners. He therefore made an attempt to kill Christ as soon as He was born. But God frustrated this. Such a contest would be manifestly unfair. Satan must wait.

The first encounter took place in the wilderness. After forty days of fasting, Christ was emaciated and weak, at death's door. It was at this time that Satan made his attack. But Christ resisted even "unto blood," and Satan retired defeated.

Throughout His ministry Satan dogged the footsteps of Christ and made every moment a hard battle, but "notwithstanding Satan's opposition, the plan of redemption was carried out." Spirit of Prophecy, Vol. 3, page 194.

The climax of the great controversy came in the Garden of Gethsemane. Throughout His ministry Christ had been upheld by the knowledge of the approval of the Father. But now He "was overpowered by the terrible fear that God was removing His presence from Him." Ibid., page 95. If God should forsake Him, would He still resist Satan and die rather than succumb? "Three times His humanity shrank from the last, crowning sacrifice . . . The fate of humanity trembled in the balance." Ibid., page 99. "As the Father's presence was withdrawn, they saw Him sorrowful with a bitterness of sorrow exceeding that of the last struggle with death." Desire of Ages, page 759. "He would have died had not an angel been sent from the courts of heaven to invigorate the divine sufferer that He might tread His bloodstained path to Calvary." Spirit of Prophecy, Vol. 3, page 164. "He fell dying to the ground" but with his last ounce of strength murmured, "If this cup may not pass from me except I drink it, thy will be done." "A heavenly peace rested upon his bloodstained face. He had borne that which no human being could ever bear: He had tasted the sufferings of death for every man." Desire of Ages, page 694. Satan could not overcome Him. Christ was victor.

"When Christ cried out, 'It is finished,' all heaven triumphed. The controversy between Christ and Satan in regard to the plan of salvation was ended." Spirit of Prophecy, page 163. "When Christ said 'It is finished,' God responded, 'It is finished,' the human race shall have another trial. The redemption price is paid, and Satan fell like lightning from heaven." Manuscript 11, 1897.

"As the Father beheld the cross He was satisfied. He said, 'It is enough, the offering is complete.'" Signs of the Time, September 30, 1899. But "it was necessary that there should be given the world a stern manifestation of the wrath of God." And so, "in the grave Christ was the captive of divine justice." M.V.H., February 24, 1898. It must be abundantly attested, that Christ had really died, so He must "remain in the grave the allotted period of time." Review and Herald, April 26, 1898. When the time was up, a "messenger was sent to relieve the Son of God from the debt for which He had become responsible, and for which He had made full atonement." Manuscript 94, 1897.

When, before the foundations of the earth were laid, the compact was made between the Father and Son, to save man, the Father agreed to accept the work of the Son on two conditions: 1. that the Son work out "a righteous character on earth as an example for men to follow" (Spirit of Prophecy, Vol. 3, page 260) and 2. that God would also "receive repentant and obedient men, and would love them even as He loves His Son," but on the condition that Christ would "complete His work, and fulfill His pledge to 'make a man more precious than fine gold; even a man than the golden wedge of Ophir.'" Desire of Ages, page 790.

"In the intercessory prayer of Jesus with His Father, He claimed that He had fulfilled the conditions which made it obligatory upon the Father to fulfill His part of the contract made in heaven with regard to fallen man. He prayed: 'I have finished the work which Thou gavest me to do.'" Sister White in parenthesis makes this remark, "That is, He had wrought out a righteous character on earth as an example for men to follow." Spirit of Prophecy, Vol. 3, page 260.

God "looked upon the victim expiring on the cross, and said, 'it is finished. The human race shall have another trial.'" The redemption price was paid, and Satan fell like lightning from heaven." Manuscript 111, 1897. "As the Father beheld the cross, He was satisfied, and said: 'It is enough, the offering is complete.'" Signs of the Times, September 30, 1889. "Christ's sacrifice in behalf of man was full and complete. The condition of the atonement had been fulfilled. The work for which He had come to this world had been completed." Acts of the Apostles, page 29.

But though the Son had been accepted, His work was not finished. He must "complete His work and fulfill His pledge to 'make a man more precious than fine gold,

even a man than the golden wedge of Ophir." Desire of Ages, page 790. Christ had "fulfilled one phase of His priesthood by dying on the cross. He is now fulfilling another phase by pleading before the Father the case of repenting, believing sinners, presenting to God the offerings of His people." Manuscript 42, 1901. "Christ guarantees that He will make a man more precious than fine gold, even a man than the golden wedge of Ophir." Spirit of Prophecy, Vol. 3, page 203.

By His death Christ had fulfilled the first part of the contract made in heaven, and had acted His part as the "suffering sacrifice." And God was satisfied with His work. "In His incarnation He had reached the prescribed limit as a sacrifice, but not as a redeemer." On Golgatha He died as a sacrifice. That was as far as He could go as sacrifice. But now His work as Redeemer began. "When Christ cried 'It is finished,' God's unseen hand rent the strong fabric which composed the veil of the temple from top to bottom. The way into the holiest of all was made manifest." Manuscript 111, 1897. The rending of the veil was an invitation to enter. Christ could now begin His work in the sanctuary, which was as important as the death on the cross. And Christ entered.

With the cross the first phase of Christ's work as "the suffering sacrifice" ended. He had become incarnate; He had taken His place as the second Adam; He had wrought out a character on earth "as an example for men to follow;" He had resisted the evil one even unto blood and had gained the victory; He had taken man's place and died in our stead; and God was satisfied. He had gone "the prescribed limit as a sacrifice." He had vanquished Satan, who fell like lightning from heaven. He had proved that man by the grace of God can become victor over sin; He had proved God true and Satan a liar. And now, with the Father's approval He was empowered to be the Savior of mankind. At His ensuing coronation He was given all power in heaven and earth and could begin His redeeming work in the sanctuary above.

John the Baptist failed to "distinguish clearly the two phases of Christ's work--as a suffering sacrifice and a conquering King." Desire of Ages, page 137. We have considered the first phase, now the second.

#### The Second Phase

"Christ fulfilled one phase of His priesthood by dying on the cross for the fallen race. He is now fulfilling another phase by pleading before the Father the case of the repenting, believing sinner." Manuscript 42, 1901.

"After His ascension, our Savior began His work as high priest. . . In harmony with the typical service He began His ministration in the holy place, and at the termination of the prophetic days in 1844 . . . He entered the most holy to perform the last division of His solemn work--to cleanse the sanctuary." Spirit of Prophecy, pages 265, 266. "He entered into the presence of God, to perform the closing work of atonement, preparatory to His coming." Idem.

In studying this part of the atonement we enter into a field that is distinctly Adventist doctrine and in which we differ from all other denominations. We consider this our unique contribution to religion and theology, that which "has made us a separate people, and has given character and power to our work." Counsels to Editors and Writers, page 54. Sister White in this connection warns us against "fantastic theories invented to make void the truths of the atonement, and destroy our confidence in the doctrines which we have held sacred since the third angel's message was first given. Thus they would rob us of our faith in the very message that has made us a separate people, and has given character and power to our work." Ibid., pages 53, 54.

This is vital counsel and is written for this very time and year, when efforts

are being made by some among us, to show that we are like other churches and should be reckoned an evangelical body and not a sect, but a fully orthodox church which rightfully can take its place among the great sisterhood of churches throughout the world.

The new religious journal, Christianity Today, discusses this question in its March 3, 1958 issue, stating that "the Adventists today are contending vigorously that they are truly evangelical. They appear to want to be so regarded." The article mentions the new book, Questions on Doctrine, which it says is the "Adventist answer to the question whether it ought to be thought of as a sect or a fellow evangelical denomination. It states that the book is published in an effort to convince the religious world that we are evangelical and one of them. Mentioning other "isms," it expresses the hope that "some of the persons who have been led astray following gospels that are no Gospel, may be won back to the bosom of the evangelical church, the church of Jesus Christ, the Son of God."

This situation is most significant. According to Christianity Today, we are placed in the position of standing outside the evangelical churches, asking permission to become one of them. What a sight for heaven and earth! The church of the living God, which under God has been given a commission to preach this gospel of the kingdom to every nation, kindred, tongue and people, is asking permission to be reckoned as among the churches which we have always called Babylon, and have made call after call to "come out from among them and be separated." How have the mighty fallen! This is apostasy indeed; and in this case it is the leaders who have undertaken to change our theology, and have even gone so far as to promise that we will proselyte no more! I know the answer that is made, that we did not say this; that they did. But we have never denied or repudiated the statement. Therefore it stands. That in itself is an admission that we no longer intend to send our message to every kindred, tongue, and people. It is giving up Adventism. It is more than apostasy. It is denying God's leading in our past work. May God spare His people and not give His heritage to reproach! But that prayer may be too late. For the reproach is already on the way.

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Christ's death on the cross corresponds to the moment when on the day of atonement the High Priest had just killed the Lord's goat. He is standing in the court, ready to begin the ministration of the blood. The death of the sacrifice was necessary, and without it there could be no atonement. But the death in and of itself was not the atonement, though it was the beginning of it. Sister White speaks of the "atonement commenced on earth." Spirit of Prophecy, Vol. 3, page 261. This is correct. The atonement was begun on earth, the first step was there taken, and the death accomplished.

However, the high priest's work on earth was not ended with the slaying of the sacrifice. Had he not entered the sanctuary with the blood to minister it, there would have been no atonement. "The intercession of Christ in man's behalf (His ministration of the blood) is as necessary as was the death of the cross." Signs of the Time, January 11, 1910. Had there been no ministration of the blood in the sanctuary of old, the people would have been in the same position as those who in the Passover service slew the lamb but failed to put the blood on the door posts. "When I see the blood," said God, "I will pass over you." Ex. 12:13.

It is the same with the church today, who, knowing what was done in the earthly sanctuary service, fails to apply the blood shed on Calvary. Others may be excused, but not the church of God whose very message concerns the sanctuary, and who have preached for a hundred years that "unto two thousand three hundred days, then shall the sanctuary be cleansed," but who at the very climax of prophecy attempts to

cleanse the sanctuary without blood! It is the blood that is to be applied, not an act, a great act, a sacrificial act, an atoning act, the act on the cross, the benefits of the act on the cross, the benefits of the atonement--all of which expressions are used in Questions on Doctrine--it is not an act at all that is to be applied, but the blood. Yet in all the 100 pages of the section on atonement in "the book," not once is Christ mentioned as pleading the blood or ministering it. It must be something of a masterpiece to avoid mentioning the blood as being pleaded, when that is the central fact in the atonement in the sanctuary.

Christ is represented in "the book" as pleading with the Father--but his pleading was in vain. Hear these words of the author: Jesus "appeared in the presence of God for us. But it was not with the hope of obtaining something for us at that time, or at any other time. No! He had already obtained it for us at the cross." Questions on Doctrine, page 381. Awful words! Blasphemous words! And this is supposed to be Adventist doctrine! If Christ already had obtained it, why did He ask the Father for it, and keep on asking for 1800 years? However the author may attempt to explain it, it is a hopeless message to send to a dying world.

Elder Nichols states the Adventist position correctly when he says, "We believe that Christ's work of atonement for sin was begun rather than completed on Calvary." Answers to Objections, page 408, 1952 edition.

Here is what the Spirit of Prophecy, teaches on the atonement and Christ's ministry in the sanctuary:

"Jesus was clothed with priestly garments. He gazed in pity on the remnant, and with a voice of deep pity cried, "My blood, Father, My blood, My blood, My blood." Early Writings, page 38.

"He appears in the presence of God as our great High Priest, ready to accept the repentance, and to answer the prayers of His people, and, through the merits of His own righteousness, to present them to the Father. He raises His wounded hands to God, and claims their bloodbought pardon. I have graven them on the palms of my hands, He pleads. Those memorial wounds of my humiliation and anguish secure to my church the best gifts of omnipotence." Spirit of Prophecy, Vol. 3, pages 261, 262.

"The ark that enshrines the tables of the law is covered with the mercy seat, before which Christ pleads His blood in the sinner's behalf." Great Controversy, p.415

"It was the work of the priest in the daily ministration to present before God the blood of the sin offering, also the incense which ascended with the prayers of Israel. So did Christ plead His blood before the Father in behalf of sinners." Ibid., page 421.

"When in the typical service the high priest left the holy place on the day of atonement, He went in before God to present the blood of the sin-offering, in behalf of all Israel who truly repented of their sins. So Christ had only completed one part of His work as our intercessor, to enter upon another portion of the work, and He still pleaded his blood before the Father in behalf of sinners." Ibid., page 429.

Christ is "now officiating before the ark of God, pleading His blood in behalf of sinners." Ibid., page 433.

"Christ, the great high priest, pleading His blood before the Father in the sinner's behalf, bears upon His heart the name of every repentant, believing soul." Patriarchs and Prophets, page 351.

"As Christ at His ascension appeared in the presence of God to plead His blood in behalf of penitent believers, as the priest in the daily ministration sprinkled the

blood of the sacrifice in the holy place in the sinners behalf." Patriarchs and Prophets, page 357.

"The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin; it was to stand on record in the sanctuary until the final atonement." Patriarchs and Prophets, page 357. And with all this before him, not once does the author of Questions on Doctrine mention the blood as being pleaded.

#### The Final Atonement

"The Father ratified the covenant made with Christ, that He would receive repentant and obedient man, and would love them even as He loves His Son." This, as stated before, was on the condition that "Christ was to complete His work and fulfill His pledge to 'make a man more precious than fine gold, even a man than the golden wedge of Ophir.'" Desire of Ages, page 790. This Christ "guarantees." Spirit of Prophecy, Vol. 3, page 203.

To make man "more precious than fine gold," is to have him develop a character above reproach. In this Christ had shown the way. When Christ said that He had finished the work which the Father had given Him to do, Sister White comments, "That is, He had wrought out a righteous character on earth as an example for men to follow." Spirit of Prophecy, Vol. 3, page 260.

It was well that Christ had done this and thus demonstrated that it could be done. But could any one else do it? That needed to be demonstrated also. Christ 'guaranteed' that it could be done; and it is now for him to keep His pledge.

Character is not created. It is made, it is developed, it is built, by a series of tests graduated to the strength of the man tested. God at first gives a light test. Man easily passes it. Then comes the next test, a little stronger, and man passes that. Thus little by little resistance to temptation develops, until certain temptations no longer become a battle. As an example, a man makes a serious effort to overcome the tobacco habit. At first it is hard to resist the temptation, but gradually the man grows stronger, and after a while tobacco is a temptation no longer. He has gained the victory.

So it may be with every other weakness. Holiness is not attained in a day. "Redemption is that process by which the soul is trained for heaven." Desire of Ages, page 330. A man may be forgiven in a moment, but the attainment of holiness is a process. A man may gain victories every day; but still he may not have attained. Even Paul had to admit that he had not "already attained, either were already perfect." But undaunted He exclaims, "But I follow after (that is, I keep going) that I may apprehend that for which also I am apprehended of Jesus Christ." Phil. 3:12.

Christ undertook to make a man finer than gold. In this work man must take an active part and not be a submissive instrument only. "The ransom of the human race was appointed to give man another trial." Manuscript 14, 1898. "The plan of salvation was designed to redeem the fallen race, to give man another trial." Signs of the Times, April 26, 1899. This Sister White stresses over and over. God "looked upon the victim expiring on the cross, and said, 'It is finished, the human race shall have another trial.'" Youth's Instructor, June 21, 1900. "That the transgressor might have another trial . . . the eternal Son of God interposed Himself to bear the punishment of transgression." Review and Herald, February 8, 1898. "He suffered in our stead that men could have another test and trial." Special Instruction Relating to the Review and Herald Office, page 28. "As Jesus was accepted as our substitute and surety, every one of us will be accepted if we stand the test and trial for ourselves." Review and Herald, June 10, 1890. "The Savior overcame to show man how he

may overcome." "Man must work with his human power, aided by the divine power of Christ, to resist and to conquer at any cost to himself. In short, he must overcome as Christ overcame . . . Man must do his part; he must be victor on his own account, through the strength and grace that Christ gives him. Testimonies, Vol. 4, p. 32,33.

To accomplish this was what Christ had pledged. It was no easy task. But Christ persevered, and attained his goal. Out of the last generation, of the weakest of the weak, those who bore the result of all the sins of the forefathers, Christ selected a group with which to make the demonstration that man can overcome as Christ overcame. In the 144,000 Christ stands justified and glorified. They prove that it is possible to live a life pleasing to God under all conditions, and that man can stand in the sight of a holy God without an intercessor (see Great Controversy, page 649). "They are His chosen ones, joint heirs with Christ in the great firm of heaven. They overcome as He overcame." Manuscript, November 28, 1897. "The last lingering trace of the curse of sin will be removed, and Christ's faithful ones will appear "in the beauty of the Lord our God," in mind and soul and body reflecting the perfect image of their Lord." Great Controversy, page 645. "The refiner will bring them forth as gold tried in the fire." Ibid., page 621. To us comes the invitation, "Now, while our great High priest is making atonement for us, we should seek to become perfect in Christ." Ibid., page 623.

This experience is the final atonement. At last "the family of heaven and earth are one." Desire of Ages, page 835. The atonement is complete. Christ has finished His work.

H. L. Andreasen

As has been shown, we must "distinguish clearly the two phases of Christ's work --as a suffering sacrifice and a conquering king." Desire of Ages, page 136. The first phase was His work on earth, culminating on the cross; the second His ministry in the sanctuary above. Each of these phases is again divided into two parts,

Christ's work on earth may be divided into two parts: the first reaching from the baptism to Gethsemane, and the second embracing Gethsemane and the cross. In the first period Christ met and conquered every temptation that Satan could bring to Him. In His human body He overcame sin in whatever form it was presented, and when He came to Gethsemane He could truthfully say, "I have overcome the world." John 16:23. His body was clean, pure, "an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God" (Romans 12:1); "a living sacrifice, holy, acceptable unto God" (Romans 12:1); "acceptable to God and approved of men." Romans 14:18. "He had wrought out a righteous character on earth as an example for men to follow." Spirit of Prophecy, Vol. 3, page 260. "Notwithstanding Satan's persistent opposition, the plan of redemption was being carried out." Ibid., page 194.

The second part of this phase of Christ's work embraces Gethsemane and the cross. There, in a specific sense, He was the "suffering sacrifice." When on the cross Christ cried out, "It is finished," "the angels rejoiced as these words were uttered. for the great plan of redemption was being carried out." Sufferings of Christ, page 26. On this Sister White comments: "The great plan of redemption which was dependent on the death of Christ had been thus far carried out." Testimonies, Vol. 2, page 211. The words "thus far" are worthy of notice. "By His death He began the work which after His resurrection He ascended to complete in heaven." Great Con-

trovery, page 489. And this work in heaven "is as essential to the plan of salvation as was the death on the cross." Idem. We must not attribute the atonement solely to any one act. "His whole life was a sacrifice of Himself for the saving of the world." Desire of Ages, page 278.

"It was not on the cross only that Christ sacrificed Himself for humanity. As "He went about doing good, every day's experience was an outpouring of His life." Education, page 80. "Whether fasting in the wilderness of temptation, or eating with the publicans at Matthew's feast, He was giving his life for the redemption of the lost." Desire of Ages, page 278.

"Few give thought to the suffering that sin has caused our Creator. All heaven suffered in Christ's agony; but that suffering did not begin or end with His manifestation in humanity. The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God." Education, page 263.

"On Calvary the atonement was made visible." Man would never have known of the sufferings which sin has brought to the heart of God, had there not been given on Calvary a revelation of that suffering. Calvary lasted a few hours; but God's suffering stems from the inception of sin -- from Satan's first transgression. But that suffering men would never have known had there not been given the revelation on Golgatha. Our salvation was not accomplished by a few hours of suffering, dreadful as they were. Those hours were the revelation of the suffering that has been in the heart of God since sin first made its appearance. On Calvary the atonement was made visible.

Each step in the great plan of redemption bore heaven's seal of perfection. And each step was complete in itself and vital, but not final. Christ's incarnation was a vital step, and necessary. His perfect life on earth was necessary and vital, or there could have been no atonement. The same is true of His suffering and death, necessary and vital, and without which there could be no atonement. And His intercession in the sanctuary above is as essential as His death on the cross. The final atonement is the work wrought out by Christ in the group of 144,000, who will reflect the image of Christ fully, and demonstrate that the work of Christ on earth -- the perfection of a righteous Character that meets the approval of God -- was not an experience that was possible only for Christ, but which can be obtained through the grace of God by men who have their sins forgiven and trust fully in the mighty power of God. They are the final demonstration of the power of God.

A Most Dangerous Heresy

In 1957 a book appeared, published by the Seventh-day Adventist denomination, entitled Seventh-day Adventists Answer Questions on Doctrine. It claims to be "not a new statement of faith, but rather an answer to specific questions concerning our faith". p. 8 Despite this assertion, I find seventeen divergencies from the hitherto accepted and published doctrines of the church, which doctrines I have taught for more than five decades in our schools, colleges and Seminary, preached to our churches all over the world, and recorded in thirteen books on theology, published by the denomination and used as text books. The seventeen points are of such a nature that if they should become accepted as doctrines of the church, Seventh-day Adventists would cease to be a special people with a distinct message for the world today, such as they have always believed and taught.

The answers of the Adventists to the forty-eight questions in Questions on Doctrine, are evidently worded to convince Evangelicals that while Adventists differ in some respects from them, these differences are not of a character that should hinder the Adventists from being accepted as "born again" Christians. The journal, Eternity, issue of September, 1956 in an article entitled "Are Seventh-day Adventists Christians?" affirms that despite some of their peculiar doctrines, Adventists are Christians.

For some time previous to the publication of the book Questions on Doctrine, negotiations between certain Evangelicals and Adventist leaders were carried on. Dr. Donald Grey Barnhouse, editor in chief of the magazine Eternity, and Mr. Walter Martin, also associated with Eternity, were the chief negotiators on the Evangelical side. The names of the Adventist leaders have never been published, as is also the case with the authors of Questions.

Mr. Martin was the one who framed the questions -- with some assistance from the Adventists -- on which Questions on Doctrine is built. He also suggested changes in the doctrinal books of the Adventists, evidently with the thought of having certain doctrines appear more palatable to the Evangelicals. These changes were promptly made as soon as they were presented to the Adventist officials. We are not informed of all these changes, but some of them concerned our doctrines of the "mark of the Beast", and "Christ's nature while in the flesh". We are told that "similar steps were taken subsequently". Mr. Martin has thus become a kind of corrector of Adventist theology as well as sponsor for the Adventists in their endeavor to gain admittance to Evangelical standing.

Mr. Martin's Book

In 1960 Mr. Martin published a book entitled The Truth about Seventh-day Adventists. Of this book the Adventists say: "His presentation of our doctrines and prophetic interpretations as found on pages 47-86 is accurate and comprehensive. . . The reader will not overlook the fair and accurate statements of Adventist teachings so clearly set forth on pages mentioned above, 47-86." Again: "This author has earned our gratitude and respect by his earnest endeavor to set forth correctly our doctrinal positions and by his attitude of Christian brotherhood." This statement occurs on page 15 of Mr. Martin's book, and is signed by H.W. Lowe, chairman Bible Study and Research Group, General Conference of Seventh-day Adventists, Takoma Park, Washington 12, D.C.

On page 224 of his book, Mr. Martin says that his efforts to obtain Evangelical recognition of the Adventists have not been an easy task. "The whole problem of fellowship is anything but easy", he states; "indeed, it is complex and checkered, and one can see objections raised on both sides of the fence".

However, Mr. Martin is not discouraged. He feels he is making headway with our denomination. "Seventh-day Adventists", he says, "eagerly desire and encourage fellowship with other communions who love the Lord Jesus Christ and are seeking common fellowship... They have stated in numerous places their desire for fellowship with Christians of other

denominations. Leading Adventist periodicals (The Ministry, Signs of the Times, et al) have devoted much space to this subject over the last few years, particularly. Ibid. p. 228. According to this, it is not the Adventists who are holding back. Our leaders are ready. We would be Evangelicals now if they had had their way.

In Mr. Martin's opinion, one thing that hinders our acceptance by the Evangelicals, is our older Adventist literature which "is still in circulation", and which "teach some of the divergent views of Seventh-day Adventism." Mr. Martin, however, is hopeful that time will remedy this. He writes that "it must be remembered that it will take time for divergent literature within the denomination to be brought under editorial control, and harmonized with the declared denominational position. The Adventists are seriously studying this problem." Ibid. (Emphasis mine, throughout)

This is news of the highest importance. The present conflict within the denomination is not one of semantics, as some have insisted. It is a question of our denominational existence. Shall we join a group of men who openly and defiantly proclaim their hatred of the law of God and particularly of the Sabbath; who call the investigative judgment the most "colossal, psychological, face-saving phenomenon in religious history"; who ridicule the 1844 movement, and totally repudiate the sanctuary doctrine and Christ's work in the most holy since 1844? See Eternity, Sept. 1956.

What communion or fellowship can we have with such? This - the group which Mr. Martin asserts we "eagerly desire" to join! God forbid. This matter is not a theory merely, but a real question of life or death for our beloved church. It is time for a change.

#### God's Strange Work

"I seldom weep, but now I find my eyes blinded with tears; they are falling on my paper as I write. It may be that ere long all prophesyings among us will be at an end, and the voice which has stirred the people may no longer disturb their carnal slumbers.

When God shall work his strange work on the earth, when holy hands bear the ark no longer, woe will be upon the people. Oh, that thou hadst known, even thou, in this thy day, the things that belong unto thy people!" Testimonies, Vol. 5, page 77.

"God has promised that where the shepherds are not true, He will take charge of the flock himself. God has never made the flock wholly dependent on human instrumentalities. God will have a people pure and true. But the days of the purification of the church is hastening on apace. In the mighty sifting soon to take place, we shall be better able to measure the strength of Israel. The signs reveal that the time is near when the Lord will manifest that his fan is in His hand, and He will thoroughly purge His floor." Ibid. page 80.

#### The Cleveland Meeting

"The General Conference, meeting in quadrennial session in Cleveland in 1958, thought the book (Questions on Doctrine) was sufficiently in harmony with Adventist views to preclude any necessity of even reviewing the issue. Its approach was apparent to all, as was its acceptance. . . ' The Truth about Seventh-day Adventists, page 228.

Questions on Doctrine states correctly (page 9) that "No statement of Seventh-day Adventist belief can be considered official unless it is adopted by the General Conference in quadrennial session, when accredited delegates from the whole world are present". We are now told that the reason no vote was taken at the Cleveland meeting was that all were in harmony with the new view and that no vote was needed. Greater untruth was never spoken. The real reason was that the leaders were afraid to take a vote.

### The Worst Heresy

Of the seventeen divergencies I found in Questions on Doctrine as stated at the beginning of this article, I believe that the statement found on page 383 is the worst, as it attacks the character of God, and accuses both the Father and the Son of outright deceit. Here is the statement: "Although born in the flesh, He was nevertheless God, and was exempt from the inherited passions and pollutions that corrupt the natural descendants of Adam." Here is what Desire of Ages says on the question if Christ was exempt:

"It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such heredity to share our sorrows and temptations, and to give us the example of a sinless life." Desire of Ages, page 48.

Christ was not exempt from the working of the great law of heredity. He accepted it.

### Temptations

Temptations are a vital part of Christian life, and come from both God and Satan. God tempts man, and so does Satan. There is a difference in the two temptations, however. God sends temptations to give man an opportunity to test himself and determine where he stands. These temptations are not for the purpose of causing man to stumble, but to test his strength to resist evil and to prepare him for stronger tests to come. It was to test his obedience that "God did tempt Abraham". Gen. 22:1.

As proper physical exercise serves a purpose in developing strong healthy bodies, so does God's temptation strengthen the spiritual man. Each temptation overcome, each victory won, develops spiritual muscles and helps him face the next tests with courage. Temptations are God's able workmen, which will at last present a man perfect in Christ Jesus.

The exact opposite is the case with Satan's temptations. He expects and hopes to cause man to fail and thus weaken his resistance for the next test. His intent is evil, and only evil.

When God permits Satan to tempt us, He does not leave us, but retains a controlling and restraining power, and does not permit Satan to exceed his authority. He weighs each temptation and our strength, and "will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." I Cor. 10:31. This is a blessed promise and gives point to James' statement, "My brethren, count it all joy when ye fall into divers temptations, knowing this that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:3,4. Any temptation whatsoever, is used of God to help us obtain a character approved of Him.

"Christ's temptations were real temptations, no pretense. Christ 'suffered, being tempted'. Angels of heaven were on the scene on that occasion, and kept the standard uplifted, that Satan should not exceed his bonds and overpower the human nature of Christ. . . The welfare of the whole human family and of Christ Himself was at stake. One admission from Christ, one word of concession, and the world would be claimed by Satan as his, and he, the prince of the power of darkness, would, he supposed, commence his rule. There appeared unto Christ an angel from heaven; for the conflict ended. Human power was ready to fail. But all heaven sang the song of eternal victory." Brown Elmhaven Leaflets, #15.

"There are thoughts and feelings suggested and aroused by Satan that annoy even the best of man; but if they are not cherished, if they are repulsed as hateful, the soul is not contaminated with guilt, and no other is defiled by their influence." Review and Herald, March 27, 1888.

These are good and comforting words. There are faithful Christians who feel downcast when wicked thoughts come to mind. They reason that their hearts must be a sink of iniquity or such thoughts would not come. Let such take courage. Even the best of men are thus annoyed by Satan. But unless such thoughts are cherished, the soul is not contaminated.

#### What is Temptation?

"What is temptation?--It is the means by which those who claim to be the children of God are tested and tried. We read that God tempted Abraham, that He tempted the children of Israel. This means that He permitted circumstances to occur to test their faith, and lead them to look to Him for help. God permits temptation to come to His people today that they may realize that He is their Helper."

"Temptations will pour in upon us; for by them we are to be tried during our probation. This is the proving of God, the revelation of our own hearts. There is no sin in having temptations; but sin comes in when we yield to that temptation." Bible Echo, January 2, 1899.

"An impure thought tolerated, an unholy desire cherished, and the soul is contaminated, its integrity compromised. . . Every emotion and desire must be held in subjection to reason and conscience. Every unholy thought must be instantly repelled. . . No man can be forced to transgress. His own consent must first be gained; the soul must purpose the sinful act before passion can dominate over reason or iniquity triumph over conscience." Test. Vol. 5, page 177.

The situation, then, is this: Temptation is no sin. Unless it is cherished, it does not contaminate the soul. But if yielded to, if cherished, it is sin, and may develop into passion.

There is one condition, however, that must exist before temptation really becomes temptation. This is expressed in the following quotation:

✓ "Unless there is a possibility of yielding, temptation is not temptation. Temptation is resisted when a man is powerfully influenced to do a wrong action; and knowing that he can do it, resists by faith with a firm hold upon divine power. This was the ordeal through which Christ passed. He could not have been tempted in all points as a man is tempted, had there been no possibility of failing. He was a free agent, placed on probation, as was Adam, and as is every man." Youth Instructor, July 20, 1899.

Christ "was not exempt from temptation. The inhabitants of Nazareth were proverbial for their wickedness. The low estimate in which they were generally held is shown in Nathaniel's question, 'Can there any good thing come out of Nazareth?' Jesus was placed where His character would be tested. It was necessary for Him to be constantly on guard in order to preserve His purity. He was subject to all the conflicts which we have to meet, that He might be an example to us in childhood, youth, and manhood. . . No child of humanity will ever be called to live a holy life amid so fierce a conflict with temptation as was our Savior." Desire of Ages, page 71.

✓ Note these last quotations: "Unless there is a possibility of yielding, temptation is not temptation." A man stands face to face with a temptation. He knows "that he can do it"

and is "powerfully influenced to do a wrong action". But he "resists by faith with a firm hold upon divine power". Then comes the enlightening statement: "This is the ordeal through which Christ passed".

"As a free agent he was placed on probation, with liberty to yield to Satan's temptations, and work at cross purposes with God. If this were not so, if it had not been possible for Him to fall, he could not have been tempted in all points as the human family is tempted. . . He resisted unto blood in that hour when the fear of moral failure was as the fear of death. Youth Instructor, Oct. 26, 1899.

"He took the nature of man with the possibility of yielding to temptation." Desire of Ages, page 117.

"He took upon Himself human nature, and was tempted in all points as human nature is tempted. He could have sinned; he could have fallen; but not for one moment was there in him an evil propensity." Ms. #8, '95.

To those having faith in the Spirit of Prophecy, these words are accepted as true. If Christ is to be of any help to me; if He came to this world to demonstrate that it is possible for man to be an overcomer, then He must be placed just where I am placed to show me the way. If Christ is exempt in any way, and I am not exempt, God is not playing fair. Heresy is bad of whatever kind it is, but heresy involving the truthfulness of God comes near being unforgivable.

Christ could have sinned and fallen, but though he was powerfully influenced to sin, "not for one moment was there in Him an evil propensity". He was not miraculously exempted from the penalty of transgression, but gained the victory over every temptation and remained holy and without blame.

#### The Wilderness Temptation

"His anguish was not so much from the pangs of hunger as from His sense of the fearful results of the indulgence of appetites and passions." Redemption, Temptation, page 50.

"Those who overcome, will follow the example of Christ by bringing appetites and passions under the control of enlightened conscience and reason." Ibid. page 76.

Those who think that the first of Christ's temptations was confined to hunger for bread, miss the point entirely. There are bodily hungers far greater than for food. As said above, it was not so much the hunger for bread with which Christ was concerned, as His sense of the fearful results of "indulged appetite and unholy passion which controlled the world. . . paramount to gnawing pangs of hunger". Ibid. page 35.

Christ brought "appetites and passions under the control of enlightened conscience and reason". We are to do the same.

"Christ was not exempt from temptation." He was not exempt from pain, or passions, or pollution, or sin, or death. He was not exempt from any of these. He met them and conquered them. To be exempt is defined to "be free or excused from some burdensome obligation to take out, deliver, set free from a rule which others must observe; to be immune from." Was Christ excused from rules which others must observe, which binds others? No,

"God permitted His Son to come, a helpless babe, subject to (not exempt from) the weakness of humanity. He permitted Him to meet life's perils in common with every soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss." Desire of Ages, page 49. "God spared not His own Son." Rom. 8:32.

Had God favored His Son, Satan would have had an argument that even God could not meet. God sent His Son to show man that He is not unjust in requiring obedience of Him. Christ came to earth to demonstrate God's justice. If God favored His Son, He would in that act have admitted that man can not keep the law, that it was necessary for God to exempt Christ from some of the requirements He had imposed upon man. This would be for God to admit defeat. Moreover, it would have vitiated the whole plan of salvation. If Christ had received favors or exemptions, He would thereby have admitted Satan's claim that it is impossible for man to do God's will.

Perish the thought that God in any way favored Christ! To teach or believe such is the highest of infamy, in that it is an indictment of God Himself, and accusing Him of deceit. It would be one of Satan's masterpieces to have His denominated people accept such doctrine.

The matter we have been discussing here in regard to Christ being exempt from the passions and pollutions that corrupt the natural descendants of Adam, we consider one of the most heinous of the many departures from the faith which a study of the book Questions on Doctrine reveals. That Christ did not "possess" either passions or pollutions is clear, for He was the Son of God, perfect, pure, holy. That God miraculously exempted Him, as He did not exempt the rest of humanity; that He favored Christ so that He could not sin, is heathenism of the worst kind. If God exempted Christ, He ought to exempt mankind as a whole, or be a respecter of persons.

#### A Summary

Some years ago I was dumbfounded to discover that men in high position in the denomination had approached the trustees of Mrs. White's writings with a proposition that some statements Sr. White had made in regard to the work of Christ in the second apartment of the sanctuary be changed, as they did not agree with the conclusions our leaders had adopted after meeting with Evangelical officials. These men had stated in print that our teaching on the investigative judgment was "the most colossal, psychological, face-saving phenomenon in religious history. . . the cleansing of the sanctuary in 1844 was "nothing more than a human face-saving idea", and that the present Adventist leaders had told the Evangelicals "flatly, that they repudiate all such extremes". Further, the idea which "some of their earlier teachers taught, that Jesus' atoning work was not completed on Calvary, but instead that He was still carrying on a second ministerial work since 1844", our leaders had also "totally repudiated". Eternity, September 1956.

I was dismayed when I first read the report of the Evangelicals as they quoted our men, and still more perplexed when our leaders did not deny the truthfulness of what had taken place. Three years have now passed, and as yet there has been no denial. We are therefore justified in believing that the Evangelicals told the truth when they stated that our men had "totally repudiated" our doctrine of the cleansing of the sanctuary.

What I am now concerned with is the future. Since the visit of the men to the vault to have Sr. White's writings adjusted to the new view, this work of "harmonizing" our books has been going on. It is done secretly, and we are not told who is doing it or what is being done. But the plan apparently is to make a complete revision of all our books and have them all "harmonized" with the present new views.

This "harmonizing" work is now going on. Our books are being brought under "editorial control", and harmonized. I am deeply concerned about this. As it is impossible to examine each revised book and compare it with an earlier edition, our people will never know what changes are made. It is not playing square with our people. What assurance have I that if I should buy a copy of a "harmonized book that it is the same book I have always read? I would naturally wonder what changes have been made, if any. It is most disturbing to me that somebody in Washington should attempt to do such work.

The Living Witness is a book of 264 pages, published by the Pacific Press Publishing Association in 1959, containing 47 "significant articles", culled from the journal Signs of the Times. It was felt by the publishers that these articles should be preserved in a more permanent form, hence the decision to make them into a book.

The first article is written by James White who might well be called the founder of the Adventist church. He and his wife were the leading workers for a long time. Elder White was three times elected president of the denomination and, in 1874, was chosen editor of the journal, Signs of the Times. In a short foreword in the first issue of the Signs he says:

We have no articles of faith, creed, or discipline aside from the Bible. We do not put forth this as having authority with our people, nor is it designed to secure unanimity among them as a system of faith, but is a brief statement of what is, and has been, with great unanimity, held by them. We often find it necessary to meet inquiries on this subject, and sometimes to correct false statements circulated against us, and to remove erroneous impressions which have obtained with those who have not had an opportunity to become acquainted with our faith and practice. Our object is to meet this necessity.

As Seventh-day Adventists, we desire simply that our position shall be understood; and we are the more solicitous for this because there are many who call themselves Adventists, who hold views with which we can have no sympathy, some of which, we think, are subversive of the plainest and most important principles set forth in the word of God.

I was much pleased when I read this, for at last we would have an authoritative statement in regard to our early beliefs about which there had been some question and disagreement. Beginning with James White we would have 47 writers who had had some part in the formation of doctrine and who could speak with authority for the period in which they lived.

I had just begun to read the book when disquieting news reached me. I was told that word had come from Washington that the book had been withdrawn from circulation, and that no more could be had. I found, however, that the local bookstore had a few copies on hand and I hastily bought two more copies before they would be taken off the market.

But I wondered what had happened. I soon found out. It concerned proposition 2 in the first article in the book of which James White says, "We ask the attention of the reader to the following propositions which aim to be a concise statement of the more prominent features of our faith." Then follow 25 paragraphs of "concise statements."

#### Proposition 2

That there is one Lord Jesus Christ, and Son of the Eternal Father, the One by whom God created all things, and by whom they do consist; that He took on Him the nature of the seed of Abraham for the redemption of our fallen race; that He dwelt among men, full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only Mediator in the sanctuary in heaven, where, with His own blood, He makes atonement for our sins; which atonement, so far from being made on the cross, which was but the offering of the sacrifice, is the very last portion of His work as priest, according to the example of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in heaven. See Leviticus 16; Hebrews 8:4,5; 9:6,7; etc. The Living Witness, page 2.

When Elder Figuhr read the statement in The Living Witness that the atonement was not made on the cross, he ordered the books that had already been bound destroyed. Several hundred books that had already been shipped out, were also destroyed, as well as 2000 signatures that had not as yet been bound. The financial loss would be considerable, but Elder Figuhr thought it worth while. While it was only proposition 2 that needed to "be remedied and corrected", it was necessary that a whole signature of 16 pages be replaced with corrected material. It was an extravagant way of making the correction, but the alternative was to omit Elder White's entire article, and that could not well be done.

If the question were raised why a discussion should arise as to where and when the atonement was made, Elder White would answer: On this question hangs the existence of the S.D.A. denomination. If the atonement was made on the cross in 31 A.D., and this atonement was complete, perfect, final, as the Ministry asserts, then there cannot possibly be another final atonement 1800 years later. And if there is no day of atonement at the end of the 2300 days in 1844, then the whole 1844 movement was a mistake, and the Adventists false prophets. If there was no cleansing of the sanctuary in 1844, then the three angels' messages and the hour of judgment call were a false alarm, and then we may all as well "totally repudiate" our entire message as the Evangelicals state our leaders have done and which the leaders have never denied.

No Adventist can believe in a final atonement on the cross and remain an Adventist. To accept a final cross atonement, automatically cancels any other final atonement in 1844. Two atonements are mutually exclusive. Take one or the other, but not both. We are therefore held to one of two positions: a final atonement on the cross, or a final atonement before the Lord comes. One final atonement only, not two.

Our message stands or falls with the question of the atonement. Leave out the atonement message of 1844, "Fear God and give glory to Him for the hour of His judgment is come," and Adventism is out. It is passing strange that our leaders have not denied the charges of the Evangelicals, but have thrown the whole denomination into confusion by remaining silent. A few words could have healed the breach and restored confidence. When, added to their silence, they have refused an open hearing we have no choice but to believe they are guilty of base apostacy and should repent or resign. This call is sounding clearer every day.

To provide room for an explanation of Elder White's statement that the atonement was "far from being made on the cross," it was necessary to omit two paragraphs. Here are the paragraphs which were omitted:

As Seventh-day Adventists, we desire simply that our position shall be understood; and we are the more solicitous for this because there are many who call themselves Adventists, who hold views with which we can have no sympathy, some of which, we think, are subversive of the plainest and most important principles set forth in the word of God.

As compared with other Adventists, Seventh-day Adventists differ from one class in believing in the unconscious state of the dead, and the final destruction of the unrepentant wicked; from another, in believing in the perpetuity of the law of God, as summarily contained in the Ten Commandments, in the operation of the Holy Spirit in the church, and in setting no times for the advent to occur; from all, in the observance of the seventh day of the week as the Sabbath of the Lord, and in many applications of the prophetic scriptures.

In an effort to find some reason or excuse for opposing the statement that the atonement was not made on the cross, it was necessary to take the position that Elder White's Fundamental Principles should not be regarded as a creed but as a "synopsis of current beliefs."

That the reader may have the exact words of Elder Figuhr, here is his complete statement in The Living Witness, page 2:

As stated in the first paragraph of this article, the Fundamental Principles was not regarded as a creed but rather as a synopsis of current beliefs generally held by Seventh-day Adventists, beliefs which were and are subject to deeper understanding and restatement from time to time. An example of the restatement of an essential doctrine - that of the atoning work of Christ, of which Ellen G. White said, "The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster" (Gospel Workers, page 315) - is seen in a revised statement of principles by the congregation at Battle Creek in 1894. Many of the leaders of the church were residing at Battle Creek at the time, so that the revision, presented under the title, "Some Things Seventh-day Adventists Believe," may be considered representative.

The portion of the revision which concerns the atonement is as follows: "lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only Mediator in the sanctuary in heaven, where through the atoning merits of His blood, He secures the pardon and forgiveness of all who penitently come to God through Him; and as the closing portion of His work as priest before He comes again as King of kings, He will make the final atonement for the sins of all believers, and blot them out, as foreshadowed and prefigured by the Levitical priesthood."

This may be considered a new and rather dangerous doctrine. Adventists have an "official statement of Fundamental Beliefs" which appears in our Church Manual. This statement cannot be changed or "revised" by a local church. In fact, "no statement of Seventh-day Adventists belief can be considered official unless it is adopted by the General Conference in quadrennial session, when accredited delegates from the world field are present." Questions on Doctrine, p. 9.

This is definite and official. I am therefore concerned when our president affirms that we have some "current beliefs which were and are subject to deeper understanding and restatement from time to time." I do not like to have the central subject in religion, the atonement, classified as "current belief."

I did not join the Adventist church with such an understanding. Nor will I for a moment admit that a local church, however many members it has, is in any way empowered to change one word of any doctrinal statement. I have dropped my subscription to the Ministry because it is no longer an Adventist journal. I may have to renew it to find out what is the latest atonement doctrine and other "current beliefs."

The president apparently admits the right of a local church to revise a "statement of belief published in a journal such as the Signs of the Times. May such a "revision" in a local church directory be elevated into a rule for a world church and officially be called a "revision" that is to be considered "representative"? And does this justify the destruction of books as was done?

Two interesting things about this effort are, that after it was all done, the offending statement is still on page 3 in his revised edition, and second, that the Battle Creek directory instead of supporting Elder Figuhr's contention, definitely repudiates it and takes its stand squarely on Elder White's side.

In making his closing argument, the president states that he will present "the portion of the 'revision' which concerns the atonement." This is a most unfortunate statement, for he presents only one portion when there are four. Here are the four:

First Statement

(From Battle Creek Directory)

... lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in heaven, where, through the atoning merits of his blood, he secures the pardon and forgiveness of all who penitently come to God through him; and as the closing portion of his work as priest before he comes again as King of kings, he will make the final atonement for the sins of all believers, and blot them out, as foreshadowed and prefigured by the Levitical priesthood.

The president says that this is "the portion of the revision which concerns the atonement." This is an understatement, for there are three more which he ignores, and which I shall presently quote. But even this "portion" is of interest, for it admits that the final atonement was not made on the cross, but will be made before Christ comes again as King of kings." So, instead of contradicting Elder White's statement, it endorses it. I wonder why Elder Figuhr quoted it when it disproves what he intends it to prove. According to this Battle Creek directory "revision" the atonement was not made on the cross.

Second Statement

This statement is found in article 8 of the Battle Creek directory, and reads:

This sanctuary was to be cleansed at the end of the 2300 days, but that cleansing was not the burning of the earth, as the people supposed; it was Christ's final work as our High Priest in the sanctuary above.

This statement, which is good Adventism and which Elder Figuhr omits entirely, says the atonement took place "at the end of the 2300 days" - in 1844 - hence not on the cross - and that this was "Christ's final work as our high priest in the sanctuary above." This is not a "revision" but an affirmation that the atonement was not made on the cross. This is why Elder Figuhr left it out. It testifies against him.

Third Statement

This is found in article 13 of the Battle Creek directory. It reads:

... the cleansing of the sanctuary corresponds to the investigative judgment in heaven which immediately precedes the second coming of Christ.

This statement, which also is good Adventism, affirms that the "cleansing of the sanctuary corresponds to the investigative judgment in heaven, which immediately precedes the second coming of Christ." It accentuates the fact that there is a cleansing of the sanctuary and an investigative judgment, both of which Dr. Barnhouse and Mr. Martin said the Adventist leaders "totally repudiate." This is not a "revision" but a restatement of good old Adventist doctrine.

Fourth Statement

This is found on page 15 of the Battle Creek directory, article 23, and reads:

That the cleansing of the sanctuary synchronizes with the time of the proclamation of the third message, the last work of the gospel, and is a time of investigative judgment, first with reference to the righteous dead, and secondly, at the close of probation, with reference to the living saints, to determine who

of the myriads now sleeping in the dust of the earth are worthy of a part in the first resurrection, and who of its living multitudes are worthy of translation.

This also is good, old-fashioned doctrine, and not in any way a "revision". It ties together the cleansing of the sanctuary and the proclamation of the third angel's message, and also defines the time of the investigative judgment and the close of probation.

The cleansing of the sanctuary must of necessity be the time of investigation and final judgment. And this we are told in this paragraph "synchronizes with the proclamation of the third angel's message, that is, with the time in which we are now living.

From this it will be seen that the Battle Creek "revised" creed does not in any way support Elder Figueroa's contention. It seems too bad that any such claim is made, when it is entirely untrue, and that hundreds of books should be sacrificed to sustain a falsehood.

Of the men who emasculated The Living Witness it may well be said, paraphrasing Job: "miserable theologians are ye all." This "remedying and correcting" of The Living Witness is one of the many strange things which this administration has done; but for pure senselessness and wanton destruction, this is the wildest of all. Add to this that the leadership "is determined to put brakes on any members who seek to hold views divergent from that of the responsible leadership of the denomination." Eternity, Sept. 1956, p. 2.

It is a wonderful thing to live in such a time and under such circumstances as these. I am enjoying life as never before. "To be living is sublime." So I will keep on doing what I have done: write a little, rest a little until my good friends think I have given up, am sick, or passed on. Then I come to life again, and continue my work.

What I have written about The Living Witness is bad enough. But there is something still worse. After this experience, will any publishing house dare publish anything until they first get permission from Washington? One publishing house asked if they might print my book The Sanctuary Service, a book that has been used for many years and had high commendation. They were told that before they attempted this, they better ask the "boss". The real damage is that no book after this can ever be published until it gets the imprimatur from Washington. When the publishing houses give in, there is but little hope left. I remember that when the General Conference refused to publish Sr. White's Series No. 2, she threatened to start her own publishing house and print them. And she did print them.

Once before I have used this doggeral:

Thirty days hath September,  
April, June, and November;  
All the rest have thirty-one  
Until you hear from Washington

Two serious mistakes our leaders have committed: Failure to clear themselves of the charge of "totally repudiating" our sacred doctrine; and refusing to grant an open hearing. These two things argue guilt, and the reckoning will come. My next "letter" will be the most important of all.

M. L. Andreassen

Throughout the history of the church, the Sabbath School has held an honored place as one of the greatest and most effective agencies for the propagation of the faith. It begins its work with the babe in the cradle and continues its ministry to end of life. It serves all; it is all things to all men; it is God-ordained.

I was much pleased when a few days ago I received the lesson pamphlet for the last quarter of 1960, and discovered that we were to study Christ-centered doctrines. Years ago I had the privilege of attending a series of lectures by Elder S. N. Haskell on this subject. He had a chart upon which was drawn a picture of a wagon-wheel, each of the spokes representing one of the doctrines of the Adventist church. The center of the wheel, the hub, was the sanctuary as of old, with Christ ministering in the most holy place. Elder Haskell explained that he had put the sanctuary in the middle because all doctrine centered there, and because at this very time Christ was ministering in our behalf - in the sanctuary.

I opened the lesson pamphlet with happy expectations. I immediately began looking for the lesson on the sanctuary which I knew would occupy an important place. It was not the first lesson, nor the second, and as I examined every lesson I discovered to my dismay that there was no sanctuary lesson! What could I make of this? No sanctuary! No Christ ministering there? How could there be any Christ-centered doctrines without the sanctuary in which all doctrines center and in which Christ ministers? But I took courage. It was probably an oversight by the author, which would be corrected later. But it did disturb me some. Could Adventism be Adventism without a sanctuary?

I could not understand, I could not believe, that the sanctuary doctrine had purposely been discarded as a Christ-centered doctrine. Was not that the doctrine which after the disappointment in 1844 united the scattered flock and made them a people? "The past fifty years have not dimmed one jot or principle of our faith as we received the great and wonderful evidences that were made certain to us in 1844, after the passing of the time...not a word is changed or denied. That which the Holy Spirit testified to as truth after the passing of the time, in our great disappointment is the solid foundation truth. Pillars of truth were revealed, and we accepted the foundation principles that have made us what we are -- Seventh-day Adventist, keeping the commandments of God and having the faith of Jesus." Series B, No. 7, p. 58.

I knew, of course, that Dr. Barnhouse, with whom our leaders had worked very closely, had stated publicly as well as printed in his journal Eternity, that he and his assistant editor, Mr. W. R. Martin "heard the Adventist leaders say flatly that they repudiate all such extremes", and that they "totally repudiate" the idea that Christ is "still carrying on a second ministerial work since 1844." Eternity, September, 1956. That is, our leaders totally repudiate Christ's ministry in the second apartment. This is what I could not believe. But as a week, a month, a year, four years went by, and Dr. Barnhouse did not retract his statement, and our leaders never denied it, reluctantly I had to believe the unbelievable. And now, the Sabbath School lessons confirm the fact that our leaders have repudiated the sanctuary doctrine, the doctrine that has "made us what we are, Seventh-day Adventists".

This is the apostacy Sr. White said would come. And now it is here. Four years our leaders have tried to hide this apostacy, and in the meantime have tried to make our people believe that there has been no change in doctrine and have so said in the "Review". The truth can be hid no longer. Led by our president others have followed him in apostacy. "Be not deceived; many will depart from the faith, giving heed to seducing spirits and doctrines of devils. We have now before us the alpha of this danger. The omega will be of a most startling nature." Series B, No. 2, p. 16.

It should be evident to all that I would not dare to make these accusations did I not tell the truth. Long ere this my credentials would have been taken away, my pay stopped, and I dismissed from the ministry and from the church. But nothing of this has happened. I have been sent my credentials, I receive my pay, and I speak in our churches. Why is this? Because they love me and don't want to hurt me? There is just one reason; they are afraid to have the matter opened up.

Finding that our leaders no longer believe that the sanctuary is a Christ-centered doctrine, I turned to look for the lesson on the Spirit of Prophecy. There was none. Though extracts from the testimonies were many, never once is Sr. White's name mentioned, nor the Spirit of Prophecy. I knew that for years our ministerial journal, The Ministry, had downgraded Sr. White, accused her of plagiarism and stated that she had never contributed anything initially to doctrine or prophetic interpretation. Our people generally were unaware of all this, as they are not subscribers to the ministerial journal. "Shall we keep silence for fear of hurting their feelings?" Series B, No. 2, p. 9. The time has come to speak. Our Sabbath School is involved, our children are being exposed to deadly doctrine. The stream is being poisoned at the source. Children and youth are being led astray; and should we be silent?

My heart sank. The plan is laid so deep that unless prompt measures are taken, in a short time our children will be gone. They have no background of experience as the older people have. To corrupt children in their youth is what is now going on. We say again, may God spare His people.

And so I made up a list of doctrines which have always been considered Christ-centered, but according to our leaders are so no more. Here is the list:

|                               |                                               |
|-------------------------------|-----------------------------------------------|
| No sanctuary doctrine         | No 2300 days                                  |
| No cleansing of the sanctuary | No seventy weeks                              |
| No Christ in the most holy    | No middle of the week, crucifixion            |
| No investigative judgment     | No commandments of God and the faith of Jesus |
| No third angel's message      | No seal of God.                               |
| No remnant church             | No mark of the Beast                          |
| No Spirit of Prophecy         | No health reform                              |

I thought at first that there were so many doctrines that there was not room for them all in one quarter's lessons, and that, therefore, they had been left out and would appear in next quarter's lessons. But no. Next quarter we will study "Signs of the Times", so this is the end of our Christ-centered lessons.

It so "happens" that the doctrines that are omitted are the same as those which Mr. Martin said would make it hard if not impossible for us ever to enter the Evangelical group. I wonder if the Sabbath School committee had this in mind when they made up the lessons, or if the similarity was just accidental? I am not in any doubt myself. Mr. Martin's hand is too evident to be ignored. On a certain occasion Paul in perplexity broke out, "O, Foolish Galatian, who hath bewitched you." Gal. 3:1. Somebody has been bewitched to prepare such lessons for us, attempting to hide the truth under the garb of selecting Christ-centered doctrines.

I am sorry that we as ministers have not done more thorough work. I am sorry that I as a teacher have not established my thousands of students more firmly in the faith once delivered to the saints. I suppose there are those now teaching others who once sat in my class room and are now teaching what Peter calls "damnable heresies". 2 Peter 2:1. May God in His mercy forgive me.

Mr. Martin has nearly finished his work and is nearing the time when he will be able to point with pride to the thousands he has brought into the Evangelical fold, if ... There is an if. God still lives. He will see His people through. Not one will fail unless he wants to. There are seven thousand yet in Israel who have not bowed their knees to the alluring prospect of belonging to a popular group who hate the law and the Sabbath, and openly say so. God's people will go through. Not one will be left behind except by his own will. Let those who will go through to the kingdom stand up and be counted. Let them send a protest to Washington. It may be that some of our leaders will yet repent and go with God's people through the gates into the city.

Some accuse us of causing perplexity and dissension and they wish to be left alone. hear what the priests and rulers in Christ's time said: They "complained that He disturbed the people and they wished He would leave them alone for he caused perplexity and dissension." Gospel Workers, pp. 351, 302.

"We are to be established in the faith, in the light of the truth given us in our early experience....I saw that the sanctuary question stands in righteousness and truth, just as we have held it for so many years. It is the enemy that leads minds off on side-tracks. . . . Some of our leading brethren have frequently taken their position on the wrong side; and if God would send a message and wait for these older brethren to open the way for its advancement, it would never reach the people." Ibid 302, 303.

"The past fifty years have not dimmed one jot or principle of our faith as we received the great and wonderful evidences that were made certain to us in 1844, after the passing of the time. . . . Not a word is changed or denied. That which the Holy Spirit testified to as truth after the passing of the time, in our great disappointment, is the solid foundation of truth. Pillars of truth were revealed, and we accepted the foundation principles that have made us what we are -- Seventh-day Adventists, keeping the commandments of God and having the faith of Jesus." Testimonies, Series B, No. 7 p. 58.

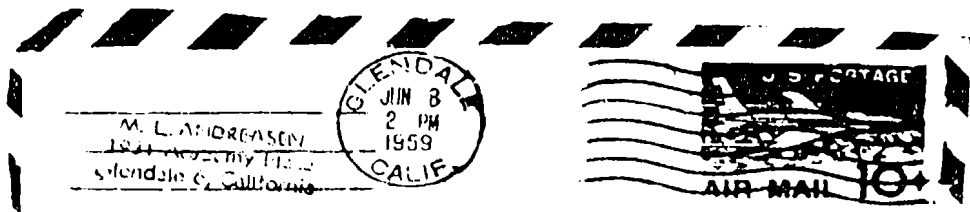
"My message to you is: No longer consent to listen without protest to the perversion of truth. . . . Shall we keep silence for fear of hurting their feelings?" Ibid. pp. 15, 9.

". . . we must firmly refuse to be drawn away from the platform of eternal truth which since 1844 has stood the test. I am instructed to speak plainly. "Meet it", is the word spoken to me. "Meet it firmly, and without delay." Ibid. p. 50.

"I had heard the words, like a voice from our captain, "Meet it." I knew what my duty was, and that there was not a moment to lose. The time for decided action had come. I must without delay obey the command, "Meet it". Ibid. p. 50.

In view of these definite instructions we have no other choice but to "Meet it."

M.L. Andreasen



Dear Brother,

Thanks for your letter.  
Let me assure you that I am in  
good health - not a mental case,  
not senile, not even dead, as has  
been reported. But I am so busy  
that I cannot keep up with my  
correspondence - I am all alone in  
my work.

No, I have not recanted. The  
denomination is departing from the  
fundamentals. And I must protest.

And God still lives. So I can  
find good courage.

Love you brother.

M. L. Andreason

Dear Brother,

Thanks for your letter. Let  
me assure you that I  
am in good health - not a  
mental case, not senile, not  
even dead, as has been  
reported. But I am busy  
as I cannot keep up  
most of my correspondence.  
I am all alone in my (?).

No, I have not recanted.  
The denomination is parting  
from the fundamentals. And  
I must protest.

And God still lives so I  
as of good courage.

Sincerely your brother,

M.L. Andreason

February 27, 1960

Elder M. L. Andreassen  
1931 Academy Place  
Glendale, California

Dear Elder Andreassen:

We are among your friends who have received and read with deepest interest all of your "Letters to the Churches" and any other papers that have been circulated making reference to your case. But now it has been a long time since we have had any word from any source--except rumors from "the brethren" that "Eld. Andreassen has recanted." This we do not believe, but because the leaders of the organization are making so much of this statement, we are determined to find out from you, just what is in it.

We could write more but will not at this time. But we shall eagerly await your reply. Much hangs on this issue and since we ourselves have endured much along the same line as your experience in our effort to cry aloud and spare not, we shall appreciate a definite and confidential and prompt reply to our query.

Christian love and greetings and God's rich blessing.

Faithfully your brother in Christ,

*I have not recanted in the least*

*M. L. Anderson*

## Two Hundred and Forty-Eighth Meeting

## GENERAL CONFERENCE COMMITTEE

March 1, 1962, 10:00 A.M.

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## PRESENT:

R. R. Figuhr, F. R. Millard, R. H. Adair, W. R. Beach, W. P. Bradley, M. V. Campbell, E. E. Cleveland, E. W. Dunbar, H. T. Elliott, A. A. Esteb, T. R. Flaiz, M.D., J. O. Gibson, W. J. Harris, H. W. Lowe, G. M. Mathews, L. L. Moffitt, C. E. Moseley, Jr., W. E. Murray, F. D. Nichol, J. W. Peeke, F. L. Peterson, C. E. Randolph, M.D., F. A. Soper, W. H. Teesdale, C. L. Torrey

## OTHERS PRESENT:

A. W. Cormack, C. D. Forshee, Harry House, N. W. Litchfield, R. Ruhling, A. L. Tucker

R. R. Figuhr, Chairman, read from the Church Hymnal, pages 603, 604, the devotional reading on Watchfulness.

Opening prayer by T. R. Flaiz, M.D.

MINUTES of the meeting held February 22, 1962, with a change in the wording of one action, were approved.

## 1962 GENERAL CONFERENCE SESSION--BRAD BRALEY ORGANIST:

VOTED, That Brad Braley of the Voice of Prophecy be appointed organist for the 1962 General Conference session, with the understanding that the General Conference will be responsible for his entertainment.

## M. L. ANDREASEN--STATEMENT CONCERNING:

R. R. Figuhr reported on a visit which he and R. R. Bietz had with M. L. Andreasen, shortly before the death of Brother Andreasen on February 19, 1962, at the Glendale Sanitarium and Hospital. Elder Figuhr then presented the following statement which had been prepared before the death of Brother Andreasen, and which was adopted:

On Friday, February 16, 1962, R. R. Figuhr and R. R. Bietz visited M. L. Andreasen, in the Glendale Sanitarium and Hospital. The matter of suspended credentials and problems related thereto were frankly discussed. Elder Andreasen gave assurance that it is not his desire to engage in any activity which would harm the church which he loves so much and to which he has given so many years of his life. If his activities have created doubt and confusion he regrets this as much and more than any one else.

For two years he has not written to the churches, and he has consistently given instruction to the offshoots that his letters and pamphlets are not to be duplicated. Elder Andreasen has given assurance that he has no plans for the future to send material to the churches. He believes that further statements in regard to his convictions should be directed only to the Officers of the General Conference or other members of the General Conference.

March 1, 1962

In view of this understanding the former action suspending the credentials all be revoked and Elder M. L. Andreasen shall be listed in the Yearbook along with other sustentees.

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# Are Seventh-day Adventists Christians?

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## A NEW LOOK AT SEVENTH-DAY ADVENTISM

By DONALD GREY BARNHOUSE

In the past two years several evangelical leaders have come to a new attitude toward the Seventh-day Adventist church. The change is a remarkable one since it consists in moving the Seventh-day Adventists, in our opinion, out of the list of anti-Christian and non-Christian cults into the group of those who are brethren in Christ; although they still must be classified, in our opinion, as holding two or three very unorthodox and in one case peculiar doctrines. The steps in our change of attitude must be traced and the justification of our changed attitude documented. Adventists who read this should realize that evangelical readers have been conditioned through the years for thinking that Adventists must be classified as non-Christians. This present article will explain reasons why this should no longer be so.

Our change of attitude goes back to our acquaintance with a young man whom I first knew in New York City as a member of my weekly Bible class there. When I first knew him, the Rev. Mr. Walter R. Martin was still in his early twenties, busily engaged in his study of American religious history. He is at present a candidate for the degree of Doctor of Philosophy in New York University, working on his thesis in the field of non-Christian religions that had their beginning in America. Of these the best known are Christian Science, Jehovah's Witnesses, Mormonism, Unity, and up until very recently Seventh-day Adventism.

Already Mr. Martin's volumes *Jehovah of the Watchtower*, *The Christian Science Myth*, *The Rise of the Cults*, and a textbook, *The Christian and the Cults*, have become standard works in their field.\* Mr. Martin joined the staff of ETERNITY magazine first as consulting editor on the cults and now as a full-time member of the staff of the Evangelical Foundation.

A little less than two years ago it was decided that Mr. Martin should undertake research in connection with Seventh-day Adventism. We got into touch with the Adventists saying that we wished to treat them fairly and would appreciate the opportunity of interviewing some of their leaders. The response was immediate and enthusiastic.

Mr. Martin went to Takoma Park, Washington, D. C., the headquarters of the Seventh-day Adventist movement. At first the two groups looked upon each other with great suspicion. Mr. Martin had read a vast quantity of Adventist

literature and presented them with a series of approximately forty questions concerning their theological position. On a second visit he was presented with scores of pages of detailed theological answers to his questions. Immediately it was perceived that the Adventists were strenuously denying certain doctrinal positions which had been previously attributed to them. As Mr. Martin read their answers he came, for example, upon a statement that they repudiated absolutely the thought that seventh-day Sabbath keeping was a basis for salvation and a denial of any teaching that the keeping of the first day of the week is as yet considered to be the receiving of the anti-Christian "mark of the beast." He pointed out to them that in their book store adjoining the building in which these meetings were taking place a certain volume published by them and written by one of their ministers categorically stated the contrary to what they were now asserting. The leaders sent for the book, discovered that Mr. Martin was correct, and immediately brought this fact to the attention of the General Conference Officers, that this situation might be remedied and such publications be corrected. This same procedure was repeated regarding the nature of Christ while in the flesh which the majority of the denomination has always held to be sinless, holy, and perfect despite the fact that certain of their writers have occasionally gotten into print with contrary views completely repugnant to the Church at large. They further explained to Mr. Martin that they had among their number certain members of their "lunatic fringe" even as there are similar wild-eyed irresponsibles in every field of fundamental Christianity. This action of the Seventh-day Adventists was indicative of similar steps that were taken subsequently.

The next phase of the discussion moved in August, 1955, to a place in the country outside Philadelphia. There, four of the leaders of Seventh-day Adventist thought came for a two-day conference in the home of the editor-in-chief of ETERNITY. Here they, together with Mr. Martin and Professor George Cannon of the Nyack Missionary College, spent two full days going over the approximately hundred pages of the Seventh-day Adventist answers to Mr. Martin's questions. At the outset the seven of us, on our knees, prayed together approaching God through the Lord Jesus Christ alone.

At that time I made a statement to these men approxi-

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\* These are all available from ETERNITY Book Service.

The true life of prayer is a life completely given to God

nately as follows: I want to explain to you my attitude toward Seventh-day Adventism. In the providence of God I was born in a little town in California about forty miles away from Mountain View where Ellen G. White, revered each in the Adventist movement, had her headquarters. At that time the followers of the Adventist movement that came into our town and others of the region were, from our point of view, colossally ignorant fanatics. We considered them to be the descendants of the Millerites who in 1844 were supposed to have gone on top of a hill to await the second Coming of Christ on a certain night, and who were utterly deceived and discredited. We understood that the seventh-day Adventists believed the devil to be the sinner, that a person had to keep Saturday in order to be saved,\* thus denying the finished work of the Lord Jesus Christ. Later on all of my bad opinions about the Adventist movement had been confirmed and established, I thought, by books which had been written by men who had been Adventist preachers and who had left the movement; notably, there was a series of works by E. B. Jones which showed that he had been a Seventh-day Adventist layman missionary and had believed a long list of horrible things which he had since abandoned now that he had been "saved."

I went on to state to my guests that in many conversations with Walter Martin through the previous year and through reading their prepared statements I had come to see that, beyond question, there were sober, sane, truly regenerated men among the leaders of the Seventh-day Adventist church. While they still held positions which were totally alien to my thinking and which I had to repudiate, I was ready to admit that some of these positions had been held in the past by noted Christians (Martin Luther held one of these positions which with the modern Lutheran church I repudiate), and that I was ready to extend a hand to these men as Christian brethren though I still reserve the right strenuously to refute the two or three positions which evangelicals hold to be in error.

These leaders accepted my explanation and acknowledged that they understood the difficulties.

The seven of us worked through the Adventist statement for two days. Mr. Martin had further conferences with the Adventist leaders in Washington, D. C., and in Glendale, California. He was invited to preach in two of the large Adventist churches in the country and spoke to their theological seminary and to the employees of the *Voice of Prophecy* broadcast. In May, 1956, the same group of Adventist leaders returned to my home in Pennsylvania for another two-day conference.

Now the time has come to make known to the general public the results of the hundreds of hours of labor that have been expended by Mr. Martin and the similar time

\* Absolutely repudiated in Seventh-day Adventist theology today we are now informed.

that has been put forth by many Adventist leaders.

Mr. Martin's book on Seventh-day Adventism will appear in print within a few months. It will carry a foreword by responsible leaders of the Seventh-day Adventist church to the effect that they have not been misquoted in the volume and that the areas of agreement and disagreement as set forth by Mr. Martin are accurate from their point of view as well as from our evangelical point of view. All of Mr. Martin's references to a new Adventist volume on their doctrines will be from the page proof of their book, which will appear in print simultaneously with his work. Henceforth any fair criticism of the Adventist movement must refer to these simultaneous publications.

The position of the Adventists seems to some of us in certain cases to be a new position; to them it may be merely the position of the majority group of sane leadership which is determined to put the brakes on any members who seek to hold views divergent from that of the responsible leadership of the denomination.

(1) Notably, the Adventist leadership proclaims that the writings of Ellen G. White, the great counselor of the Adventist movement, are not on a parity with Scripture. While the Adventist church claims to have received great blessing from the ministry of Mrs. White, they admit her writings are not infallible, but in all fairness they do revere her writings as special counsels from God to their movement. Her writings incidentally are *not* a test of fellowship in the Seventh-day Adventist church.

(2) While the Adventists keep Saturday as the Sabbath, they specifically repudiate the idea that Sabbath-keeping is in any way a means of salvation. They acknowledge freely that Christians today who keep Sunday in good faith are as much members of the Body of Christ as they are.

(3) To avoid charges that have been brought against them by evangelicals, Adventists have already worked out arrangements that the *Voice of Prophecy* radio program and the *Signs of the Times*, their largest paper, be identified as presentations of the Seventh-day Adventist church.

The Adventists specifically repudiate any teachings by ministers or members of their faith who have believed,

(Continued on page 43)

**Have the Seventh-day Adventists been proselytizers?**  
During the course of our dealings with Adventist leaders we brought up the complaints, common on the mission field, that Adventist missionaries and workers have been proselytizers. The leaders affirmed vehemently that they have been doing everything possible to prevent such proselytizing, and, while there may have been such cases in the past, they held that such methods are not now in use. In cooperation with them we will gladly receive from any missionaries in the world fully-documented instances of such proselytization that have taken place during the past two years. Such documentation, if any, sent to the Rev. Mr. Walter R. Martin, in care of ETERNITY, will be forwarded to Adventist leaders, who have promised a thorough investigation.

proclaimed, and written any matter which would classify them among Arians. That is to say, they hold that Jesus Christ is the eternal Word of God, second member of the Godhead, eternally existing with God as God, and they repudiate absolutely any concept that Jesus was a created being. While many of their Bible teachers have shown that "the angel of Jehovah" in the Old Testament is none other than Jesus Christ, this position is one that I myself have taken and taught in my book, *The Invisible War*. The word "angel" means "messenger" and Christ's action as a "messenger" did not and does not make Him a creature or less than God. This declaration on the part of the Adventist leaders specifically removes them from classification with Jehovah's Witnesses who are Arians in the modern sense, and the Adventists totally repudiate the Jehovah's Witnesses' concept of Christ. The Adventists take their place in the very center of traditional Christianity's Trinitarian doctrine as accepting the Christology of the New Testament of the Fathers, the Reformers, and all true evangelicals.

(4) The Seventh-day Adventist position on salvation is Arminian, classifying them with Wesley and the modern groups such as the Holiness and Nazarene movements. I discovered, however, in our long talks together that these brethren have what I think is a misconception of Calvinism. They would not find it too hard to get along with the modern Calvinism which is held by most evangelical Baptists and Presbyterians today and vice versa.

We discovered that there are still some sharp areas of disagreement. To my mind, the most important of these is the Adventist belief in "conditional immortality." They believe that death brings unconscious "soul-sleeping" and that the lost are to be annihilated, thus denying the doctrines of hell and eternal punishment. When we realize, however, that both Martin Luther and William Tyndale held this doctrine, we cannot on this ground alone divorce the Adventists or sever them from the true Body of Christ. We most heartily disagree with them on these doctrines and pray that they will soon move to a position of belief with the vast majority of evangelical Christians throughout the centuries.

We also disagree on the question of the Seventh-day Sabbath. A great amount of time was spent in our early meetings to spell out the fact that Adventists do not believe in legalism as a part of salvation though everything in their practice seems to indicate that they do. They recognize clearly that some of their teachers have taught the contrary, but they take a position (to us very illogical) that the Ten Commandments are to be obeyed, but that their teaching has no part whatsoever as a down payment or a part payment toward salvation which they and we in common confess to be by Christ alone on the basis of His expiatory death on Calvary.

The final major area of disagreement is over the doctrine of the "investigative judgment," which is a doctrine never known in theological history until the second half of the nineteenth century and which is a doctrine held exclusively by the Seventh-day Adventists. At the very beginning of our contacts with the Adventist leaders, Mr. Martin and I thought that this would be the doctrine on which it would be impossible to come to any understanding which would permit our including them among those who could be counted as Christians believing in the finished work of Christ. In order to understand this doctrine of "investigative judgment" it is necessary to devote a few paragraphs to Adventist history.

In the early nineteenth century there was a great increase in the study of Bible prophecy. Dr. LeRoy Froom, the eminent Adventist historian, in his monumental four-volume history of the development of Adventist teaching on prophecy, shows clearly that innumerable Bible students from a score of denominational affiliations were carried away with date-setting for the Second Coming of Christ. The reason for this is (what I believe to be) a false interpretation of Daniel's prophecy of 2,300 days. In Daniel 8:14 a figure is given of 2,300 days. In the early nineteenth century it became fashionable to equate this with 2,300 years, interpreting this verse by association with Ezekiel 4:6 where it is stated, "I have appointed thee each day for a year." Since 2,300 years from Daniel would fall toward the end of the first half of the nineteenth century, thousands of people believed that the Second Coming of Christ would take place in that period. Anglicans, Presbyterians, Lutherans, etc. spent extraordinary amounts of time and effort in figuring out the chronologies, and ultimately the consensus agreed on 1844.

It should be realized that there was no Seventh-day Adventist church at that time. All of these "Adventists" were in the major denominations. One William Miller of Baptist background even placed the advent between specific months. The newspapers of America were filled with headlines concerning the matter. A historical study of the events demonstrates that these people were serious-minded students who were definitely self-deceived. The story that they dressed in flowing white robes and went to the top of a hill has been exploded. Hoodlums did dress up in flowing robes and in ribald fashion mocked these people, but they themselves were dreadfully sincere.

Dr. Froom, in the fourth volume of his work, describes these events as "The Great Disappointment." Out of the "Great Disappointment" grew the Seventh-day Adventist church. It will be impossible to understand the movement unless it is realized that most of the Adventists before 1844 kept Sunday, were found in dozens of denominations, and had no common doctrine or organization. In their disappointment little segments of these disillusioned people drew together. One of the segments kept Saturday as the Sabbath. Still another of the segments believed in conditional immortality and soul-sleeping, and a third segment fell upon the doctrine of "the investigative judgment." The latter doctrine, to me, is the most colossal, psychological, face-saving phenomenon in religious history! It would further seem to me that the various segments, each with a distinctive doctrine not held by the majority of Christendom, drew together and consolidated on the basis of the acceptance of each other's peculiar heterodox teachings. The error of conditional immortality and the error of Sabbatarianism are both well known. That of the "investigative judgment," however, now requires further explanation.

On the morning after the "Great Disappointment," two men were going through a corn field in order to avoid the pitiless gaze of their mocking neighbors to whom they had given their final witness and had said an eternal goodbye the day before. To put it in the words of Hiram Edson (the man in the corn field who first conceived this peculiar idea), he was overwhelmed with the conviction "that instead of our High Priest coming out of the Most Holy of the heavenly sanctuary to come to this earth on the tenth day of the seventh month at the end of 2,300 days.

the first time entered on that day and apartment of that sanctuary. At He had work to perform in the Holy before coming to this

It is to my mind, therefore, more than a human, face-saving. It should also be realized that the uninformed Seventh-day Adventists' idea and carried it to fantastic extremes. Mr. Martin and I the Adventist leaders say, flatly, they repudiate all such extremes. They have said in no uncertain

Further, they do not believe, as of their earlier teachers taught, Jesus' atoning work was not com-

on Calvary but instead that He is carrying on a second minister-ork since 1844. This idea is also repudiated. They believe that

His ascension Christ has been ering the benefits of the atone-which He completed on Calvary. the sanctuary doctrine is based on

pe of the Jewish high priest going the Holy of Holies to complete oning work, it can be seen that

remains is most certainly exegeti- untenable and theological specula-

of a highly imaginative order. What it is now doing, since 1844, accord-

o this version, is going over the ds of all human beings and decid-

what rewards are going to be given dividual Christians. We personally

ot believe that there is even a cion of a verse in Scripture to sus-

such a peculiar position, and we er believe that any effort to estab-

it is *stale, flat, and unprofitable!* doctrine is linked with that of scapegoat (Azazel) of Leviticus 16,

n Seventh-day Adventists, in com- with not a few recognized non-

Adventist Hebrew scholars, believe to be Satan. It should be noted, however that the transaction with the scapegoat is in no way to be construed as part or

completion of the atonement which Adventists believe Christ alone vicarious-

ly made on Golgotha. The meaning of the "scapegoat" teaching is that Satan

merely bears away into final annihila- tion his responsibility in tempting man to sin, much as the master criminal who

must pay a penalty for plotting and directing a crime though he never actually committed it. This concept

while admittedly strange is not heretical because it is divorced from the doctrine of the atonement in Adventist theology

so that it becomes only a kind of "legal transaction" not in any sense a *vicarious bearing of sharing* in the sin atonement

of Christ on the Cross. This editor, of course, flatly rejects such an inter-

pretation and reserves the right to consider it as a somewhat bizarre excursion into the field of speculative theology.

To sum up, I would say that the differences between other evangelicals and the Seventh-day Adventist position are three:

(1) The unimportant and almost naive doctrine of the "investigative judgment."

(2) The more serious doctrine of Sabbath-keeping, which is not sufficient to bar Seventh-day Adventists from the

fellowship of true Christians but which makes such fellowship very difficult be-

cause of the overtones of legalism that has a tendency to gnaw at the roots of the truth of sovereign grace to unworthy

sinners; and

(3) Finally, the most serious difference, to me, is their belief in conditional immortality (i.e., soul-sleeping and the

annihilation of the lost). The fact that they can name the names of famous Christian theologians or thinkers who

have believed this error is no justification for our believing it, since it so

thoroughly contradicts the historic biblical position. "To depart" is not to be unconscious in sleep, but to be *with*

Christ "which is far better." (Phil. 1:21-23). I will save the detailed refutation of this doctrine for a further issue.

In conclusion, I should like to say that we are delighted to do justice to a much-maligned group of sincere be-

lievers, and in our minds and hearts take them out of the group of utter heretics like the Jehovah's Witnesses,

Mormons, and Christian Scientists, to acknowledge them as redeemed brethren

and members of the Body of Christ. It is our sincere prayer that they may be

led to consider further the points on which they are so widely divergent from the rest of the Body of Christ and in

so doing promote their own spiritual growth and that of their fellow Christians.

END

**S**eventh-day Adventism, as a religious movement, sprang from the great second advent "awakening" which shook the religious world toward the middle of the nineteenth century.

During this particular period of theological development, speculation relative to the second advent of Jesus Christ had been rampant on the continent of Europe, and it was not long before the European prophetic scheme of interpretation bridged the Atlantic and penetrated American theological circles.

Based largely upon the books of Daniel and Revelation (both apocalyptic), advent theology became a topic of conversation discussed in newspapers as well as theological journals; in short, New Testament eschatological study suddenly competed with current stock market quotations for front-page space, and the "seventy weeks," "twenty-three hundred days," and "the abomination of desolation" (Dan. 8, 9) became common subjects of conversation.

Following the chronology of Archbishop Ussher and interpreting the twenty-three hundred days of Daniel as literal years, many Bible students of various faiths concluded that Christ would come back near or about the year 1843. Of this studious number was one William Miller, a Baptist minister and resident of Low Hampton, New York, who arrived at the final date, October 22, 1844, as the time when Jesus Christ would return for His saints and usher in judgment upon sin, culminating in the establishment of the Kingdom of God upon earth.

The great second advent movement, which was to sweep the United States particularly in the early 1840's, stemmed from the activities of this William Miller, who confidently taught, beginning in the year 1818, that in "about" twenty-five years from that date, i.e. 1843, Jesus Christ would come again, or as Miller himself put it, "I was thus brought in 1818 at the close of my two-year study of the Scriptures to the solemn conclusion that in about twenty-five years from that time all the affairs of our present state would be wound up" (*The Midnight Cry*, Francis D. Nicol, p. 35. Review and Herald, Washington, D. C.).

Lest anyone reading the various accounts of the rise of Millerism in the United States come to the unwarranted conclusion that Miller was a "crackpot" and an uneducated tool of Satan, the following facts should be known: The great advent awakening movement which spanned the Atlantic from Europe was bolstered by a tremendous wave of contemporary biblical scholarship, and, though Miller himself was uneducated, there were literally scores and scores of interpretative prophetic scholars, both in Europe and the United States, who espoused Miller's view before he himself announced it; and in reality his was only one more voice proclaiming the 1843/1844 fulfillment of Daniel 8:14, or the twenty-three-hundred days' period allegedly dating from 457 B.C. and ending in 1843/1844. William Miller was born in Pittsfield, Massachusetts, on February 15, 1782, and while still a young child his family

This is the first of three articles. Next month Adventist theology will be examined.

## Its Historical Development from Christian Roots

What was the true role of William Miller in the great advent awakening movement?

relocated in Low Hampton, New York, close to the Vermont State borderline. Miller was raised by a deeply religious mother, but despite her zeal for his conversion Miller himself at length became an infidel, and only after a soul-searching experience which culminated in his conversion did he begin his preparation for the ministry in the Baptist Church. A great many books have been written about William Miller and the rise of the Millerite movement, but to this writer's knowledge none of them has ever accused Miller on verifiable grounds of being either dishonest or deceptive in his prophetic interpretation of Scripture. Indeed, he always enjoyed the reputation among all who knew him as an honest, forthright, Christian man. One does not have to endorse the errors of Millerism and its unbiblical date-setting record, therefore, to have respect for the historical figure of William Miller, for regardless of his shortcomings Miller himself was a deeply religious Christian who, had he had the benefit of a more extensive understanding of the Scriptures, most probably would never have embarked upon his date-setting career.

Clearly it may be seen that although Miller popularized the 1843/44 concept of Christ coming again, he was far from being alone; if we hold Miller up for scorn we must also hold up a whole ream of internationally known scholars who have some of the best educations in the world but who had a "blind spot" in prophetic interpretation and so endorsed the Millerite interpretational system of



William Miller

nology. It was the Lord Jesus Christ who said, "No knoweth the hour of my return," and at another time Master plainly stated that it was not given to us, His followers, to know the times nor the seasons "which the Father hath put in his own power." This should have been enough to deter the Millerites from their foolhardy quest for a date for the return of the Lord, but, unfortunately, they persisted in their chronological speculations and suffered tremendous humiliation, ridicule, and abject despair. According to the prophetic interpretations of William Miller, he had set the time for the probable return of the Lord somewhere between March 21, 1843 and March 21, 1844 (*The Midnight Cry*, p. 169), and as the time drew near a religious frenzy shook the Millerite world—the Lord coming back!

Jealous though the followers of Miller were and terribly sore in their faith as they must have been, stark disappointment waited them as the Jewish year "1844" faded in time and the Lord had not come. As the realization that the dream closest to their hearts had not materialized sank into the consciousness of the disillusioned Millerites, and from William Miller was eagerly sought, and with characteristic honesty it was shortly forthcoming. Wrote Miller in the very shadow of spiritual anguish: "Were I live my life over again, with the same evidence that I had, to be honest with God and man I should have done as I have done. Although opposers said it would not come, they produced no weighty arguments. It was evidently guess-work with them; and I then thought, and do now, that their denial was based more on an unwillingness to believe the Lord to come than on any arguments leading to that conclusion. I confess my error, and acknowledge my appointment; yet I still believe that the Day of the Lord is near, even at the door: and I exhort you, my brethren, to be watchful and not let that day come upon you unawares" (*Memoirs of William Miller*, Sylvester Bliss, 256).

In the wake of this stunning declaration by their leader, the Millerites strove vainly to reconcile the prophetic interpretation of the Scripture to which they had adhered with the stark reality of the fact that Christ had not come again. And with one last gasp, so to speak, Miller with reluctance endorsed what has come to be known historically as "The Seventh-month Movement" or the belief that Christ would come on October 22, 1844, the tenth day of the seventh month according to the Karaite reckoning of the Jewish Sacred Calendar (*The Midnight Cry*, p. 243). Once again the Millerites' hopes were lifted, and October 22, 1844 became the new battle cry for the return of the Lord Jesus Christ. The outcome of the "Seventh-month Movement" can best be summed up in the words of Dr. Josiah Litch, one of the leaders of the Millerite movement, who from his home in Philadelphia wrote on October 24 these words, "It is a cloudy and dark day here—the sheep are scattered—the Lord has not come yet" (*The Midnight Cry*, p. 263).

From Litch's statement, it is a simple matter to piece together the psychological framework of the Millerites in the wake of these two disappointments. They were shattered and disillusioned people—Christ had not come to cleanse the sanctuary, to usher in judgment, and to bring the world into subjugation to the "everlasting gospel." Instead, the physical sky was cloudy and dark, and the historical horizons were black with the failure of the Millerite movement. There was, understandably, terrible confusion, of which God, the Scripture tells us, is not the author.

The final phase of the Millerite movement, then, came to a close with the "Great Disappointment" of 1844, and as the Millerites began to disintegrate as a movement there gradually emerged other groups (First-day Adventists, etc.) but in our study we are concerned primarily with three distinct segments which later joined in an indissoluble fusion eventually producing the Seventh-day Adventist denomination as we know it today. William Miller, it should be noted, was never a Seventh-day Adventist and confessed himself that he had "no confidence" in the "new theories" which emerged from the shambles of what was previously the Millerite movement. Dr. LeRoy Froom of the Seventh-day Adventist Theological Seminary, in the fourth volume of his masterful series *The Prophetic Faith of our Fathers*, p. 828-29, succinctly states exactly what Miller's position was. Wrote Dr. Froom: "Miller was outspokenly opposed to the various new theories that had developed following October 22, 1844, in an endeavor to explain the disappointment. He deplored the call to come out of the churches that had been given, and he never accepted the distinctive positions of the Sabbatarians. The doctrine of the unconscious sleep of the dead and the final destruction of the wicked was not, he maintained, part of the original Millerite position, but was introduced personally by Storrs and Litch. He even came to deny the application of a parable in *The Midnight Cry* to the Seventh-month Movement and eventually went so far as to declare unequivocally that the movement was not 'a fulfillment of prophecy in any sense.'"

The theology of William Miller, then, except for his chronological speculation, differed from the Seventh-day Adventist theological interpretations in these three distinct ways: Miller denied the Seventh-day Sabbath, the doctrine of the unconscious sleep of the dead, and the final annihilation of the wicked—all doctrines held by the Seventh-day Adventist denomination. He also differed theologically

in that he never held to the "day of atonement" and "investigative judgment" theories as developed by Seventh-day Adventists. For William Miller the era of chronological speculation was over, and he died shortly thereafter, a broken and disillusioned man who was, nevertheless, honest and forthright when in error or when repudiating error, and there can be no honest doubt that he now enjoys the presence of the Lord whose appearing he so anxiously awaited.

We return now to the three branches or groups which eventually united to form the Seventh-day Adventist denomination, for it is important that the reader understand the early background of Seventh-day Adventist history and theology.

Each of the three groups mentioned held a distinctive doctrine. The group headed by Hiram Edson in western New York proclaimed the doctrine of the sanctuary "as embracing a special or final ministry of Christ in the Holy of Holies in the heavenly sanctuary, thus giving new meaning to the message, 'The Hour of God's Judgment has come.'" The second group, headed by Joseph Bates, with the main following in Massachusetts and New Hampshire, advocated the Sabbath feature or the observance of the Seventh-day "as involved in the keeping of the commandments of God." The third group emphasized the "spirit of prophecy" or the testimony of Jesus, which they believed was to be manifest in the "remnant church" (Rev. 11:6-12; also Rev. 12:17, 19:10), or "The last segment of God's church of the centuries." Between the years 1844 and 1847 the thinking of these two groups crystallized and was actively declared and promulgated in the writings of their respective leaders, Hiram Edson, O. R. L. Crosier, Joseph Bates, James White, and Ellen G. White.

Though the name "Seventh-day Adventist denomination" was not officially assumed by the group until 1860 at a conference held in Battle Creek, Michigan, Seventh-day Adventism had been born, and in 1855 the headquarters of the movement was centralized in Battle Creek, where it remained until 1903, when the national headquarters was moved to Washington, D. C.

The three distinctive doctrines of Seventh-day Adventism, which were previously enumerated, will be discussed along with others in the second and third articles of this series on Seventh-day Adventism, so at this time we shall omit any discussion of them. However, the Adventists had a definite theological platform, which through the years has varied little, but which in comparatively recent years has undergone a very def-

inite evolution toward a more forthright declaration concerning the principles of the historic Christian faith, especially as they are embodied in the tenets of orthodox Christian theology. These matters as previously stated will be discussed in our second and third articles.

As is the case with most religious movements, one extraordinary personality often dominates the entire history of the group, and Seventh-day Adventism is no exception to this rule. The dominant personality of Seventh-day Adventism was Ellen G. White, one of the most fascinating figures ever to appear upon the horizon of religious history, and a controversial personage whose memory and work have been alternately praised by Adventists and damned by their enemies since the early years of the movement's history. Born Ellen Gould Harmon in Gorham, Maine in 1827, and reared a devout church-going Methodist in the city of Portland, Mrs. White, early in her religious experience, became known as an unusual person, for she bore witness to certain "revelations," which she believed she had received from Heaven, and as early as the age of seventeen embraced the Adventist faith of the Millerites (*E. G. White Life Sketches*, pp. 64-68).

Although Mrs. White, after her marriage to James White, a prominent Adventist leader, eventually exerted a tremendous influence upon the thinking of Seventh-day Adventists—and does to this day through her prolific writings—she never claimed for herself infallibility in matters of inspiration; or as Dr. Froom has put it, "She neither claimed nor accepted the role of infallibility, which is vastly different from inspiration, or the influence of the spirit of God upon the spirit of the submissive servant and messenger. Like the prophets of old she illuminated and applied truth and gave guidance to her fellow believers. She did not lay claim to the title of prophet, preferring to be called a 'messenger' and 'servant' of God."

The writer has read extensively in the publications of the Seventh-day Adventist denomination and almost all of the writings of Ellen G. White, including her testimonies, and feels free to state that there can be no doubt that Mrs. White was a "born again" Christian woman who truly loved the Lord Jesus Christ and who dedicated herself unstintingly to the task of bearing witness for Him as she felt led. It should be clearly understood that in some places orthodox Christian theology and the interpretations of Mrs. White do not agree; in fact, in some places they are at direct

loggerheads, but on the cardinal doctrines of the Christian faith necessary to the salvation of the soul and the growth of the life in Christ, Ellen G. White has never written anything which is seriously contrary to the simple, plain declarations of the gospel. One may disagree with Mrs. White's interpretation of the atonement and the scapegoat; one may challenge her stress upon the Seventh-day Sabbath, health reform, and conditional immortality, etc.; but no one can fairly challenge her writings on the basis of their conformity to the basic principles of the gospel, for conform they most certainly do! Many critics of Seventh-day Adventism have assumed a priori—mostly from the writings of professional Adventist detractors such as E. B. Jones—that Mrs. White was a fearsome ogre who devoured all who opposed her, and they have never stopped saying that Seventh-day Adventists believe that she is infallible despite the published official position of the denomination, which states the direct contrary to these perversions. To quote the official denominational position: "Ellen G. White's writings are not the source of our expositions. We derive our faith from the Scriptures, and our interpretations of prophecy were all established before Mrs. White spoke or wrote thereon. We hold her writings in highest esteem and believe that the Holy Spirit illumined her mind in the penning of these counsels to the Seventh-day Adventist Church. Their conformity with biblical, historical, and scientific facts is truly remarkable we feel, but we do not and never have put them on a parity with Scripture as some falsely charge."

In addition to this statement the following comment from representatives of the General Conference of Seventh-day Adventists, which is the governing body and voice of Seventh-day Adventism worldwide, clearly states the denominational position relative to Ellen G. White: "Seventh-day Adventists uniformly believe that the canon of Scripture closed with the book of Revelation. We hold that all writings and teachings are to be judged by and are subject to the Bible, which stands alone and unique as the source and norm of our Christian faith. We do not consider Ellen G. White to be in the category of the writers of the canon of Scripture. Her writings are regarded by Adventists as containing special counsel from God concerning personal religion and the conduct of our denominational work. That portion of her writings which might be classified as prediction actually forms a very small segment. And even when she deals with what is coming on earth, her statements are only amplifications of Bible prophecy. She did not assume the title of

but simply a messenger of the "to claim to be a prophetess is not that I have never done . . . work has covered so many lines cannot call myself other than a messenger sent to bear a message from God" (*Review and Herald*, July 1870).

It is true that Seventh-day Adventists hold Mrs. White and her writings in great esteem, the Bible is their basis of faith and practice. We as Christians may violently disagree with our attitude toward Mrs. White, but nothing she ever wrote on those subjects essential to salvation or Christianity would characterize her in any way other than as a Christian in the use of the term.

Canright,<sup>1</sup> in his two books on Mrs. White, has gone into great details based upon his early association and personal acquaintance with White, and many of the points Canright makes from the standpoint of a personal opinion no one is likely to challenge for the simple fact that nobody ever had source material enough to question Brother Canright's analysis. Having read D. M. Canright, B. Jones, and every major work on Seventh-day Adventism printed in the United States and Europe over the past twenty years, the writer, too, is undetermined whether or not Canright's judgments where Mrs. White is concerned are 100 per cent valid. If they are seriously interested in a comparison of the two positions he is urged to read F. D. Nicol's book, *Ellen G. White and Her Critics* and compare it with Canright's volumes, *The Life of Ellen G. White* and *Seventh-day Adventism Renounced*, at the end of which he is free to make up his own mind as to the character and work of Mrs. White. To this writer as a student of comparative religions it is irrelevant

whether or not Mrs. White as a person was actually everything that Brothers Canright or Nicol proclaim. After all, she never claimed infallibility for herself, and, therefore, to refute Ellen G. White either as a person or theologically is certainly *not* to refute Seventh-day Adventism per se, for there

<sup>1</sup> An ex-Adventist leader of great magnitude and a personal friend for many years of Ellen G. White. He left the movement, became a Baptist minister, and wrote much against SDA. His criticisms where they bear upon the Sabbath, soul sleep, annihilation of the wicked, the sanctuary doctrine, the investigative judgment, the spirit of prophecy as manifested in Mrs. White, and health reform in SDA are frequently well taken; however, much has changed since Canright's day and his work must be viewed in the light of current SDA theology.

are schools of interpretation within the Seventh-day Adventist movement which disagree with Ellen G. White's interpretations on some points, and it is significant to note that her writings are *not* a test of fellowship in the denomination! To emphasize this point the *Review and Herald*, February 15, 1870, made the following statement: "We therefore do not test the world in any manner by these gifts. Nor do we in our intercourse with other religious bodies who are striving to walk in the fear of God in any way make these a test of Christian character."

Another significant fact is that James White, three times President of the General Conference of Seventh-day Adventists, when speaking on the work of his wife, expressly declared that "Adventists do not, however, make a belief in this work a test of Christian fellowship" (*Review and Herald*, June 13, 1871). F. M. Wilcox who for thirty-five years was editor of the *Review and Herald*, the Adventist denominational church paper, wrote, "In the practice of the church it has not been customary to disfellowship one because he did not recognize the doctrine of spiritual gifts. . . . A

member of the church should not be excluded from the membership of the church because of his inability to recognize clearly the doctrine of spiritual gifts and its application to the second advent movement" (*The Testimony of Jesus*, pp. 141, 143).

Today the Seventh-day Adventist denomination numbers over a million throughout the world, operates a total of forty-two publishing houses and produces literature in more than two hundred languages, while publishing over three hundred periodicals, which include correspondence courses, Sabbath School lessons, etc. In their Bible study courses, advertised over the *Voice of Prophecy*, their official denominational radio program, the Adventists have enrolled more than three million persons, and the *Signs of the Times*, their weekly paper, has a circulation of over a million copies per month.

In addition to their tremendous printed propaganda the Adventists have excelled in medical works on the mission field and in the United States and have numerous sanitariums and hospitals, which enjoy excellent reputations.

We cannot hope to cover the entire scope of Seventh-day Adventist historical development in an article of this length. However, enough has been shown to indicate clearly that from meager beginnings in the wake of the Great Disappointment of 1844 and the collapse of the Millerite movement, the Seventh-day Adventist denomination has pressed forward and expanded until today it constitutes an important segment of American Protestantism. Its theology will be the subject of our next article.

# WHAT SEVENTH-DAY ADVENTISTS REALLY BELIEVE

**Are the differences between Adventist and orthodox Christian doctrines sufficient to deny them fellowship?**

We saw in our first article of the series something of the origin, growth and development of Seventh-day Adventism as a movement. Now we shall review briefly Adventist theology of today. The theology of Seventh-day Adventism can be divided into three separate sections, as follows:

(1) Cardinal Doctrines of the Christian Faith: The doctrine of the Trinity, the virgin birth of Christ, the perfect human nature of Christ during the incarnation, His eternal deity, the vicarious atonement of Christ on the cross for all sin, the bodily resurrection of our Lord from the grave, and His visible second advent to judge the world. On these basic fundamentals of the gospel of Jesus Christ, Seventh-day Adventists are solidly in the tradition of historic orthodox Christianity. And without hesitation they recognize the Bible *alone* as the inspired, inerrant Word of God, the only rule of faith and practice.

(2) Alternate Views on Secondary Teachings: The second section of theological beliefs concerns alternate views on biblical doctrines, either view being admissible from the standpoint of Christian belief and argument, such as Arminianism versus Calvinism, Historicist eschatology versus Futurist, etc., so that the Adventists find themselves at times on one side and at other times on the other side relative to theological issues that have never fully been settled throughout the history of the Christian Church.

(3) Doctrines Peculiar to Seventh-day Adventism: The

third division involves a relatively small group of doctrines which are peculiar to the Seventh-day Adventist Church, and which are not held or shared by any other groups. These distinctive doctrines are: (a) The doctrine of the heavenly sanctuary, (b) the investigative judgment, and (c) the restoration of spiritual gifts, including the "spirit of prophecy."

A concise statement of what Seventh-day Adventists do believe from an authoritative source will probably serve to establish their adherence to the basic principles of Christian theology far better than a hundred articles by a non-Adventist. Therefore, the following statement, prepared by a group of leading theologians of the Seventh-day Adventist Church, appearing in a new book soon to be released by the Review and Herald Publishing Association, covers the subject quite thoroughly and is reproduced here by permission.

"Seventh-day Adventists believe that the unfolding light of Bible truth is progressive and is to shine 'more and more unto the perfect day' (Prov. 4:18). And we have sought to walk in the advancing light of truth. We have never driven in formal creedal stakes, and said, 'This is the truth; thus far and no farther.' Ellen G. White, one of our leading writers, wrote in 1892: 'New light will ever be revealed on the Word of God to him who is in living connection with the Sun of Righteousness. Let no one come to the conclusion that there is no more truth to be revealed. The diligent, prayerful seeker for truth will find precious rays of light yet to shine forth from the Word of God.'—(*Counsels on Sabbath School Work*, 1892, p. 34.) The founding fathers of the Seventh-day Adventist Church over a century ago came out of various denominational backgrounds. While all were premillennialists, some were Trinitarian; others were Arian. The majority were Arminians; a few Calvinists. Some insisted on immersion; a few were content with sprinkling. There was diversity on these points. And, as with various religious groups, our early days were characterized by transition and adjustment. A church was being brought forth. As these men were already born-again believers, the initial study and emphasis was placed upon the

**The Christian life is not an imitation but an inspiration**

distinctive teachings of the movement. And they were similarly occupied in developing an effective organization. "In those early years relatively little attention was paid to the respective merits of Arminianism in contrast to the dyimist position. The historic differences of thought involved had reached back to Augustine and Chrysostom; they did not concern themselves with 'absolute decrees,' 'divine sovereignty,' 'particular election,' or 'limited atonement.' Nor did they, at first, seek to define the nature of the Godhead, or the problems of Christology, involving the divinity of Christ and His nature during the incarnation; the personality and deity of the Holy Spirit; the nature, scope, and completeness of the atonement; the relationship of law to grace; or the fullness of the doctrine of righteousness by faith; and the like.

"But with the passage of years the earlier diversity of view on certain doctrines gradually gave way to unity of view. Clear and sound positions were then taken by the great majority on such doctrines as the Godhead, the deity and eternal preexistence of Christ, and the personality of the Holy Spirit. Clear-cut views were established on righteousness by faith, the true relationship of law and grace, and on the death of Christ as the complete atonement for sin.

"A few, however, held to some of their former views, and at times these ideas got into print. However, for decades now the church has been practically at one on the basic truths of the Christian faith.

"This statement should therefore amplify the stock 'quotations' that have been circulated against us. We are one with our fellow Christians of denominational groups in the great fundamentals of the faith once delivered to the saints, and hope is in a crucified, risen, ministering, and soon-returning Saviour."

It is true that there is still some literature in print and on the shelves of libraries that reflects some of the earlier positions just mentioned, but cautions are being taken to limit their circulation and to present a unified and true picture of Seventh-day Adventist adherence to the cardinal doctrines of the Christian faith.

In contrast to this development in Seventh-day Adventism, it is to be noted that there are many publications circulated today in evangelical bodies, dealing with the Seventh-day Adventist denomination that are seemingly unaware or unconcerned with the present situations of the church. This writer has read all the anti-Adventist publications used within the last fifty-seven years and listed in the catalogs of the Library of Congress and the New York Public Library. Less than 20 per cent of these volumes are now up to date or contain true Seventh-day Adventist positions as they are stated and published in contemporary Adventist circles.

My research has uncovered the fact that not only have many unrepresentative quotations cited from earlier Seventh-day Adventist publications been purged from the current editions of these publications, but that many of the critics of Seventh-day Adventism continually make unethical use of the elipsis—the deletion of parts of sentences, and sometimes whole paragraphs in between

sentences—in order seemingly to indict the Adventists for holding beliefs that they most strenuously reject. The abuse of ethics by some Christian writers and publishers, both non-Adventist and Adventist, is shocking when one makes a close survey of the conflicting literature involved!

This writer is by no means a Seventh-day Adventist, nor do I as a Baptist at all hold their distinctive doctrines, which we shall discuss next, but an impartial study of the facts extending over a seven-year period, interviews with leaders in the Seventh-day Adventist Church, and a thorough acquaintance with a voluminous amount of Adventist and non-Adventist publications, has led me as a research polemicist to believe that a reasonable re-evaluation of the position of Seventh-day Adventism is called for in orthodox evangelical circles today. The need for abandoning the out-of-print quotations and questionable

statements that have been repudiated by the Adventist denomination ought also to be recognized by Christian publishers who wish to present the truth. Surely none is interested merely in issuing books and pamphlets to sell and make money, irrespective of the truthfulness of their contents.

Seventh-day Adventists, then, assuredly accept the Bible as the inspired revelation of God to man, the sole rule of faith and practice. Their theology embraces the orthodox doctrines of the Trinity, the deity and eternal preexistence of Jesus Christ, the second Person of the Godhead, His miraculous conception and Virgin birth, sinless human nature during the incarnation, vicarious atoning death on the cross, bodily resurrection, literal ascension, priestly

"The very fact that our positions were now clarified seemed to us to be sufficient. Our teachings, we felt, were clear. And no particular statement of change from those earlier ideas appeared necessary. Today the primary emphasis of all our leading denominational literature, as well as the continuous presentations over radio and television, emphasizes the historic fundamentals of the Christian faith.

"But the charges and attacks have persisted. Some continue to gather up quotations from some of our earlier literature long since out of date and print. Certain statements are cited, often wrested out of context, which give a totally distorted picture of the beliefs and teachings of the Seventh-day Adventist Church of today.

"All this has made it desirable and necessary for us to declare our position afresh upon the great fundamental teachings of the Christian faith, and to deny every statement or implication that Christ, the second Person of the Godhead, was not One with the Father from all eternity, and that His sacrifice on the cross was not a full and complete atonement. The present belief of Seventh-day Adventists on these great truths is clear and emphatic. And we feel that we should no longer be identified with or stigmatized for certain limited and faulty concepts held by some in our formative years.

ministry as Intercessor before the Father, and His second personal, premillennial advent to judge the world.

In addition to this, all reliable, representative, Seventh-day Adventist literature holds to the fundamental doctrines of the new birth, justification by faith, progressive sanctification by the indwelling Holy Spirit, and salvation by grace *alone* through the blood of Jesus Christ, *apart* from the works of the law. Should anyone reading this article desire proof of the official Seventh-day Adventist position on these statements they should address a letter or postal card to: The General Conference of Seventh-day Adventists, Department I, Takoma Park, Washington 12, D. C., and confirmation sufficient to convince any honest investigator will be forthcoming immediately. In the early months of 1957 the General Conference of Seventh-day Adventists will release a new book dealing with contemporary Seventh-day Adventist theology, which should supersede individual author publications on the basis of authoritative theological positions, stating unequivocally the adherence of the General Conference, and of all true Seventh-day Adventists, to the fundamentals of the gospel just stated.

Seventh-day Adventism in 1956 is a far cry from the Adventism—rightly criticized in certain areas—of Dudley M. Canright in his book *Seventh-day Adventism Renounced*. Whoever attempts to refute Adventism today by using Canright and by quoting him as authoritative in every area of his criticism of Seventh-day Adventism is tearing down a straw man. Where Canright deals with the divergent views of Adventism as they affect the historic Christian message, he is relevant.

However, many of the earlier minority positions in Adventism have either been reversed or revised in line with the convictions of the leadership of the Seventh-day Adventist denomination that advancing light and progressive truth make necessary clarification and

adherence to the cardinal truths of the gospel.

Dr. LeRoy E. Froom, one of the Secretaries of the General Conference of Seventh-day Adventists, writing in a new theological publication to be released early in 1957, clearly states the Seventh-day Adventist denomination's repudiation of all extremist or personal positions of the past that misrepresent the clear teachings of the church and of distorted positions wrongly attributed to them. Writes Dr. Froom:

"We wholly reject the thought that the atoning sacrifice of Christ on Calvary was either insufficient or incomplete. We totally reject the concept of a dual atonement. We utterly repudiate the postulate that human works are in any way a ground of acceptance with God. And we reject the blasphemous and abhorrent suggestion that Satan plays any part in our salvation."

He also lists popular "errors" in the religious world repudiated by Adventists: "We likewise reject the evolution hypothesis, the fallacy of a second probation, the fantasy of ultimate restorationism, or universalism, as well as spiritism, unitarianism, pantheism, ritualism, anti-nomianism, and rationalism. And we reject the practice of infant baptism and baptismal regeneration."

In addition, he states categorically: "And we similarly reject all such Roman Catholic doctrines as the superiority of tradition and the insufficiency of Scripture, the immaculate conception, the mass and transubstantiation, communion in one kind, purgatory, penance, veneration of images, indulgences, invocation of saints, absolution, and extreme unction."

The positions presented in this covering statement by Dr. Froom, speaking as a leading authority on Adventist history and theology, are fully supported by the declarations of the General Conference of Seventh-day Adventists. It is one more evidence that Seventh-day Adventists wish to correct all misrepresentations, and any misinterpretations of some in the past, and to fellowship with the other members of the body of Christ.

### The Scapegoat Teaching

One of the common charges raised against Seventh-day Adventist theology is that it makes Satan a co-sinbearer with the Lord Jesus Christ. This charge is based upon Leviticus 16, where one goat was slain for a sin offering and the other goat was sent out into the wilderness in the Old Testament symbolism. The second goat's title was "Azazel," and Seventh-day Adventists, in company with a number of prominent scholars who

are not Adventists, maintain that this goat represents Satan.

It is the Adventist teaching that when the Lord Jesus Christ returns from heaven with His saints at the close of the millennial thousand years, to end the great and terrible day of Jehovah. He will place upon Satan, or the devil, the full responsibility for Satan's role as instigator or tempter to sin. The Adventists reason that Satan is indirectly involved, where guilt is concerned, in that he was the originator of evil who caused our first parents to sin and ushered death into the world. Therefore it is only fitting, they believe, that according to the type he should be punished for *his responsibility* in bringing about the rebellion of both angels and men against the Creator, and he must therefore bear the retributive punishment for *his responsibility* in the sins of all men.

However, the Adventists repudiate completely any suggestion or implication that Satan is in any degree their "sin-bearer," pointing out that, in the Old Testament symbolism, only the first goat was slain as a *vicarious offering*. The second goat was not killed, but sent out into the wilderness to die. And they maintain that Satan similarly bears away to final annihilation *his part and responsibility* as the master criminal who plotted the development of sin and has sustained it throughout the period of God's grace toward lost men. To quote a recognized Adventist authority:

"Now concerning my sin, Christ died for my sins, (Romans 5:8). He was wounded for my transgressions and bore my iniquities (Isaiah 53). He assumed my responsibilities and His blood alone cleanses me from all sin (1 John 1:7). The atonement for my sin is made solely by the shed blood of Christ, for without the shedding of blood there is no remission (Heb. 9:22)."

The "scapegoat," then, stands for Satan in Lev. 16, according to Seventh-day Adventist theology. It is he who, in the final analysis, is to have rolled back upon his head not only his own sins but the *responsibility* for all the sins he has caused others to commit. In their theology Satan does not *vicariously bear* the sins of anyone! He has *no part* whatsoever in the already *completed atonement* of the Lord Jesus Christ. As Dr. Froom has succinctly said:

"Satan's death, a thousand times over, could never make him a saviour in any sense whatsoever. He is the arch-sinner of the universe, the author and instigator of sin. Even if he had never sinned, he still could never save others. Not even the highest of the holy angels could atone for our sins. Only Christ, the Creator, the one and only God-man, could make a substitutionary atonement for men's transgressions. And this Christ did completely and perfectly and once-for-all on Golgotha."

The literature of Seventh-day Adventists in past years, and even occasion-

ally in some current publications, has unfortunately not been altogether clear in this differentiation, when the scapegoat was discussed. But neither Ellen G. White nor the overwhelming majority of Adventist writers has ever held that Satan was in any degree a vicarious substitute or a sin-bearer, much less a co-worker with Christ in the atonement. All Seventh-day Adventists are in harmony with the teachings of the General Conference that Jesus Christ shed His blood upon the cross *once for all*, and it was on that perfect sacrifice alone, and Christ's completed atonement, that they have rested, and do now rest, all hope for their salvation.

### Salvation by Law or Grace?

In 1888 at an important convocation of Seventh-day Adventist leaders, Ellen G. White encouraged members of the denomination to stand forthrightly upon the clear scriptural teaching of salvation by grace *alone* through the blood of Jesus Christ *apart* from the deeds of the law. There had been some confusion on this point. But Mrs. White emphatically rejected the ideas of a certain segment of Adventist leadership at the time, which held that salvation was by grace, but was contingent in some respect upon the works of the law. The official position of the Seventh-day Adventist denomination declares:

"The law cannot save the transgressor from his sin, nor impart power to keep him from sinning. In infinite love and mercy, God provides a way whereby this may be done. He furnishes a substitute, even Christ the Righteous One to die in man's stead making Him to be sin for us who knew no sin that we might be made the righteousness of God in Him" (II Cor. 5:21). That one is justified, not by obedience to the law but by the grace that is in Christ Jesus. By accepting Christ man is reconciled to God, justified by His blood from the sins of the past, and saved from the power of sin by His indwelling life. Thus the gospel becomes 'the power of God unto salvation to everyone that believeth' (Romans 1:16). This experience is wrought by the divine agency of the Holy Spirit, who convicts of sin and leads to the Sin-Bearer, inducting the believer into the new covenant relationship, where the law of God is written upon his heart, and through the enabling power of the indwelling Christ, his life is brought into conformity to the divine precepts. The honor and merit of this wonderful transformation belongs wholly to Christ (1 John 2:1,2; 3:1; Romans 3:20; 5:8-10; 7:7; Ephesians 2:8-10; 3:17; Gal. 2:20; Heb. 8:8-12)." ("Fundamental Beliefs of Seventh-day Adventists," p. 4, of *Seventh-day Adventist Year Book*, 1956.)

Seventh-day Adventists have reacted

violently against the modern toward Antinomianism or the contention that the Christian has nothing to do with the moral law and especially the Commandments. They maintain, rightly so, that although one is by grace through faith in Jesus, wholly apart from the law, and he is free from the condemnation of law, he is certainly not free from moral obligations of God's moral law for the Adventists (as for other non-Christian Christians) it is just as wrong for a Christian in the Christian Era to cheat, to steal, to commit adultery, blaspheme *now* as it was *for* man to do so before Calvary. And it is their emphasis upon this point, the face of certain Antinomian tendencies in evangelical circles through the years, which has largely been reliable for characterizing them as Antinomians. That there are some legalistic tendencies in Adventism however, can be no doubt. But whatever legalistic tendencies do exist, in no way do they negate the fundamental adherence of Adventists to the gospel of Christ and the cardinal doctrines thereof. Historically, the Seventh-day Adventist denomination has ever emphasized the grace of Jesus Christ and His grace as the true basis for salvation. Their emphasis upon the law stems from a desire to avoid the error of Antinomianism.

### c Doctrine of the Heavenly Sanctuary

This particular doctrine, in its preform peculiar to the Seventh-day Adventist denomination, was first promoted by Hiram Edson, a prominent Adventist, and a former Millerite leader. In the wake of the Great Disappointment of October 22, 1844, he reexamined the prophecy of Daniel 8:14 and the twenty-three hundred year-days, as ending in 1844. His examination culminated in what is well known, among Adventists, as "sanctuary truth." Hiram Edson came to believe that the Lord had indicated to him a clearer interpretation of Daniel 8:14 relative to the Heavenly Sanctuary, which Edson transferred to the earlier Millerite concept of the sanctuary as being the "sanctuary," to recognize Heaven as the sanctuary, according to Hebrews 8 and 9. Instead of committing Miller's error, however, stating that Christ was to come to earth in 1844 to cleanse the earthly sanctuary by fire, Edson believed that at that time passed from the first apartment of the sanctuary in Heaven into the second apartment of the only sanctuary in 1844. Christ then to complete this final phase of His only ministry, which commenced in

1844, and come back to this earth bringing rewards with him at His glorious second advent—distinctly a future event. In a manuscript setting forth his life and experience, Edson records the event thusly:

"After breakfast I said to one of my brethren, 'Let us go and see and encourage some of our brethren.' We started, and while passing through a large field I was stopped about midway of the field. Heaven seemed open to my view and I saw distinctly and clearly that instead of our High Priest coming out of the Most Holy of the Heavenly Sanctuary to come to this earth on the tenth day of the seventh month, at the end of the 2300 days, He for the first time entered on that day the second apartment of that sanctuary; that he had a work to perform in the 'most holy' before coming to this earth. That He came to the marriage at that time (as mentioned in the parables of the ten virgins); in other words to the ancient days to receive a kingdom, dominion and glory; we must wait for His return from the wedding. . . .

"While I was thus standing in the midst of the field, my comrade passed on almost beyond speaking distance before missing me. He inquired why I was stopping so long, and I replied, 'The Lord was answering our morning prayers, by giving light with regard to our disappointment.'"

In Edson's mind then, and in the minds of many early Adventists, Heaven contained a literal sanctuary with a first apartment and a second apartment, constructed long the lines of the ancient Hebrew tabernacle. According to Edson, Christ entered the second apartment of the sanctuary in 1844 for the "first time," to perform His final judgment work in the "Most Holy," or second apartment, which would place Christ in the first apartment of the sanctuary from the time of His ascension until October 22, 1844.\*

This second work that the Lord was expected to perform, and which He has been carrying out since 1844 according to Adventist theology, has been a work of "investigative judgment," that is, a review of all believers, covering their lives, their works, etc., and when man's probationary period is closed, the Lord Jesus Christ will come out of the heavenly sanctuary and return to earth, bringing all rewards with Him, and ushering in the great and terrible day of God Almighty.

We have reserved further discussion of "the heavenly sanctuary," the "investigative judgment," conditional immortality, annihilation of the wicked, and the Seventh-day Sabbath for our concluding article, which will deal particularly with the doctrine and give a summary of reasons why

despite such views, the writer feels that it is still possible for us to have fellowship with Seventh-day Adventists.

The deviations from what is commonly called "historic orthodox theology" embraced by Seventh-day Adventism, will therefore be the subject of our final article. It has been the aim of this series of articles not to present an apologetic for Seventh-day Adventism, nor to whitewash their obvious deviations from the accepted theological views of orthodox Christianity, but rather to point out that all the evidence has not been considered where the Adventists are concerned, and what evidence has been presented has often been clouded by inaccuracy, lack of ethics, and distinct shortcomings of scholarly investigation. In order to have *something* to say against Adventism, many have been content to say *anything*! However, whatever else one may say about Seventh-day Adventism, it cannot be denied from their truly representative literature and their historic positions that they have always as a majority, held to the cardinal, fundamental doctrines of the Christian faith which are necessary to salvation, and to the growth in grace that characterizes all true Christian believers.

\* This literalistic interpretation is contradicted by Hebrews 9:12. Christ had already entered in "once" into the holy places (Greek—Hagia, plural).

# ADVENTIST THEOLOGY

## VS.

# HISTORIC ORTHODOXY

### Are there serious differences concerning cardinal doctrines of Christianity?

In the first two articles of this series on Seventh-day Adventism, we were concerned chiefly with the history and some of the theological doctrines of the Adventist denomination. We saw how Seventh-day Adventism developed from the Second Advent (Millerite) Movement following the Great Disappointment of 1844, and that the early Adventists came from varying religious backgrounds, some orthodox and some heterodox—that is, out of harmony with generally accepted doctrinal teaching in particular areas. Thus, it was some years before certain segments within the main body resolved their differences and consolidated their beliefs in a doctrinal platform acceptable to the majority.

We are concerned in this article with some of the differences between Seventh-day Adventist theology and the theology of "historic orthodoxy." We have two questions: (1) Are there major differences regarding the cardinal doctrines of the Christian faith, between Seventh-day Adventist theology and evangelical orthodoxy? (2) Are the other differences that exist an insuperable barrier to fellowship between Seventh-day Adventists and evangelicals?

Extensive study reveals seven areas of disagreement. We shall note these seven areas, discuss them, and attempt to reach a conclusion based upon all available evidence, bypassing the morass of prejudice accumulating for almost one hundred years.

(1) **Conditional Immortality, "Soul Sleep" and Annihilation.**—The doctrine of "soul sleep" (unconsciousness in death) and the final extinction of all the wicked, is a cardinal tenet in the theological superstructure of the Seventh-day Adventist Church. This presents what is probably regarded as the greatest bar to fellowship between Adventists and their fellow Christians.

The doctrine of the "sleep of the soul"—though the term is seldom used by informed Adventists—involves the prop-

osition that at the death of the body the spirit, or principle of life in man, returns to God who gave it, and man as a "living soul" (Gen. 2:7) lapses into a state of unconsciousness, oblivious of passing time, pending the resurrection of the physical body. The Adventists base this doctrine upon various texts in the Bible where the word "sleep," in their thinking, is used as a synonym for "death."

For example, "them that sleep in the dust of the earth," "David is not ascended unto the heavens," "David slept with his fathers," "the dead know not anything," "in death there is no remembrance of thee," "Lazarus is not dead, but sleepeth," "they which are fallen asleep," etc., Seventh-day Adventists take to mean that man is in a temporary state of unconsciousness awaiting the resurrection, or call to life. They point out that the Bible never refers to "immortal souls," that it is God "who only hath immortality" (I Tim. 6:15, 16), and that immortality is declared to be a "gift," received from Christ at the resurrection and is applicable only to resurrected bodies.

Some thirty-five pages in my forthcoming book, *The Truth About Seventh-day Adventism*, is allotted to a fuller study of this problem, and its solution and refutation. So at this time it will be unnecessary to go into detail. However, the Scriptures teach that to be "absent from the body is to be present [or "at home"—Greek] with the Lord" (II Cor. 5:8), and I for one do not see how any careful student of Greek today can read the first chapter of Paul's epistle to the Philippians, especially verses 21 to 23, and not come to understand that the apostle clearly meant with his choice of words that it was far better for him "to depart and be with Christ" than to remain there in the flesh, although it was needful for the Philippian Christians.

In that context the inspired apostle indisputably maintained that "to live is Christ and to die is gain." If man, as an entity, be unconscious until the resurrection, it certainly is *not* gain. Again, in II Corinthians 5:8 and that context where, although Paul states he would not desire to be "naked," that is "unclothed," until the resurrection, nevertheless, he definitely teaches that the soul will be conscious in the presence of the Lord until the resurrection, and that at the resurrection the soul will be clothed with an immortal body (I Cor. 15), the very image of the resurrection body of our Lord Jesus Christ. The Bible nowhere teaches what is commonly termed "soul sleep," nor is the term ever mentioned in Scripture, and we believe the Ad-

This article concludes the series on Seventh-day Adventism by the Rev. Mr. Martin.

nists at this point are standing on weak ground exegetically.

However, it is only fair to mention that such noted scholars as William Tyndale, whose translation of the Bible is largely the basis for our King James translation; Martin Luther, great leader of the Protestant Reformation; and prior to them, John Wycliffe, himself a famous translator, all led to the doctrine of the sleep of the soul—as well as many other illustrious Christians through the centuries. This, of course does not make the doctrine true. But, one could see that if we refuse to fellowship with Seventh-day Adventists on the basis of the doctrine of the unconscious sleep of the dead then we likewise will have to refuse fellowship with Tyndale, Luther, Wycliffe, and a host of other Christians who held essentially that same view.

As far as this writer is concerned, although he is in definite disagreement with the doctrine, it does not constitute a barrier to our having fellowship with them, since the basis of fellowship is Jesus Christ crucified, risen, and coming again “God manifest in the flesh”—and *not* the nature of man or the intermediate state of the soul pending the resurrection.

The doctrine of the annihilation of the wicked is felt by many to be a purely rationalistic development in Christian theology. It assumes that in order for the universe to be “clean” all evil will have to be annihilated that good may eventually triumph. The fallacy in this thought, as I see it, is that God is not circumscribed by human concepts and methods of purging His creation. Further, what may appear perfectly logical to us, where a “clean universe” is concerned, may be just the opposite in the divine mind. As I see it, the Bible uses no terms which could be translated “annihilate” or “reduced to nothingness.” To argue, therefore, for the annihilation of the wicked is to argue contrary to the usage of the terms employed in the Bible to describe God’s final disposition of evil. Orthodox Christianity has commonly held since the early centuries of the Christian era that God intends to punish unto the everlasting ages of eternity those who commit the infinite transgression of rejecting Jesus Christ, the eternal Word made flesh (Matt. 25:46; John 3:36; etc.). Seventh-day Adventists and their theological ancestors, historic Christianity contends, have brought forth no valid scriptural evidence to the contrary, but only a rationalistic approach to what is admittedly a difficult but not insoluble problem.

In essence, then, when the Lord Jesus Christ said in Matthew 25:46, “These shall go away into everlasting punishment,” He meant precisely what He said, and to argue that in this text and others like it “everlasting punishment” means annihilation is contrary to the usage of the terms themselves. Insofar as historic orthodoxy is concerned, the teaching of the extinction or annihilation of the wicked is at best a speculative position, unsupported by systematic theology, good exegesis, and the application of the sound principles of hermeneutics.

2) The Doctrine of the Sanctuary and the Investigative Judgment.—The Seventh-day Adventist doctrine of the heavenly sanctuary (discussed in my second article) holds that Christ is now in the heavenly sanctuary judging who are to be accounted worthy to reign with Him; and that

when this work is completed Christ will return to earth, bringing His rewards with Him. Thus, say the Adventists, Christ is ministering the benefits of the atonement which He completed on the cross. As our great high priest (Heb. 4:14, 15) Christ is interceding for us, constantly forgiving and cleansing us from all sin (1 John 1:7,9). The “investigative judgment” itself is a term and a doctrine peculiar to Seventh-day Adventism, and is based on an Arminian interpretation of the position of the believer as opposed to the Calvinistic doctrine of the eternal security of the believer. According to their interpretation of salvation the Adventists hold that they may lose the benefit of redemption through sin (Arminianism), and the investigative judgment is no more than a modified device of Arminianism, albeit unique.

The doctrine of the heavenly sanctuary and the investigative judgment, which they base upon Hebrews 8 and 9, constitutes no real barrier to fellowship when it is understood in its symbolic meaning and not in the materialistic, and extreme literalistic sense in which some of the early Adventist writers set it forth. The Adventists themselves recognize that none of us can know of what these “heavenly things” (Heb. 9:24) are composed. God is here talking to men in language adapted to their understanding. The earthly sanctuary, and its services, was but the “shadow of heavenly things” (Heb. 8:5).

Contemporary Seventh-day Adventist theology accepts the

(Continued on page 38)



A middle-aged man who was a very young Christian had found in the Word of God that Christians are commanded to obey every ordinance of man for the Lord's sake (1 Pet. 2:13). Rushing to a business appointment that involved catching a ferry boat, he found himself late and tempted to do seventy in a fifty mile per hour zone. He said to himself as he slowed down to the legal limit, “Lord, You wrote the Book; I didn’t. I am going to obey, even if it costs my appointment.” He thought he would have to wait half an hour, but to his utter amazement the ferry had been delayed ten minutes, and he made it. He had never known it to be late before. He thanked the Lord who wrote the Book, learning that He holds all circumstances in His hand; and he thanked the Lord who had given him the heart to obey.

## ADVENTIST THEOLOGY

(Continued from page 13)

doctrine in the figurative sense as great heavenly realities, and teaches that the Lord Jesus Christ is still interceding for all Christian believers before the throne of His Father. It should be carefully observed here, that this doctrine of the investigative judgment in no way implies, in Seventh-day Adventist thinking, the concept of a dual or partially completed atonement; rather, Adventists emphasize a completed, final work accomplished by Christ *alone* on Calvary for them as well as all believers, which atoning sacrifice is ministered or applied by Christ as our Great High Priest in heaven above (1 John 1:7,9).

As Dr. Barnhouse pointed out in his article in September the investigative judgment is purely a speculative dogma, inherent within the structure of Adventist theology, and when properly understood can offer no real objection to fellowship between Adventists and their fellow Christians.

(3) **The Scapegoat, a Teaching concerning Satan.**—This particular doctrine was also discussed in the second article, where we saw that Adventists do *not* believe that Satan vicariously bears the sins of men. Rather, he bears only his own responsibility for the crime of tempting men to sin. It is not to be construed that he is a co-worker in the atonement with the Lord Jesus Christ. Though the scapegoat interpretation (of Leviticus 16), is peculiar in the light of the usual historic interpretation, it is *not* heretical. And since this area of Adventist theology does not involve a denial of the completed atonement made by Christ *alone*, it certainly cannot be cited as a legitimate reason for refusing to fellowship with the Adventists.

(4) **The Seventh-day Sabbath.**—This doctrine is just plain historical Sabbatarianism, which the Seventh-day Advent-

ists took over from the Seventh-day Baptists. In the eyes of many it smacks of legalism, especially since the Adventists claim that if one does not observe the seventh-day Sabbath he is in disobedience to what they believe to be one of the express commands of the moral law, or Ten Commandments as they describe it. But the Adventists also teach that those who keep Sunday in good faith and are honestly living up to all of the light that they have on the issue do not have this disobedience imputed to them.

Contrary to this position, St. Paul tells us in the fourteenth chapter of Romans that one man esteems one day above another, others esteem every day alike and that each should be fully persuaded in his own mind, etc. In the second chapter of Colossians, Paul also tells us that days, feasts, ceremonials, types, etc., have *all* passed away at the cross. And in Colossians 2:16 and 17 the inspired apostle specifically mentions the Sabbaths, in the *plural*, clearly indicating that as far as he was concerned the Sabbath issue was closed at Calvary.

(5) **The Spirit of Prophecy.**—The Seventh-day Adventist doctrine of the "spirit of prophecy" teaches that spiritual gifts did not cease with the apostolic church, but rather that they have been manifested through the years, and especially so in the writings and work of Ellen G. White, prominent early leader in the Seventh-day Adventist denomination. The Adventists maintain that Mrs. White was specifically guided in penning counsel and instruction to the Seventh-day Adventist denomination. They esteem her writings highly, which one cannot understand until one digests a sufficient quantity of them. They do not, however, put her writings on a parity with Scripture.

Adventists regard the "spirit of prophecy" counsels of Ellen G. White as counsels to the Adventist denomination, and there is no reason why this view should prohibit Christians of other denominations from having fellowship with Adventists, so long as Adventists do not attempt to enforce upon their fellow Christians the counsels that Mrs. White specifically directs to them.

(6) **Health Reform (unclean foods, etc.).**—The ministry of Mrs. White, throughout her many years of association with the Seventh-day Adventist denomination, uniformly encouraged what has been called "health reform." This term is much broader than the matter of diet. Mrs. White believed and taught that the Scriptures give the best outline for the care of the human body. Throughout her life she gave to the Seventh-day Adventist denomination frequent counsels on health principles, including dietary matters. Many individuals outside the ranks of Adventism,

looking at these dietary restrictions covering what they call "unclean" foods (including pork, lobsters, crabs, and various other edibles, which were all forbidden under the Mosaic law), have reasoned that Adventists are legalists in this realm and ought instead to consider

themselves "under grace" and free to eat all things, as based upon Peter's vision in Acts 10:15. Here Peter saw a great sheet filled with all manner of beasts, creeping things, and fowls. In this connection, the Lord speaking to him, said, "What God hath cleansed call not thou common or unclean."

Adventists hold that this vision concerning the edibility of "all things" is symbolic, and they quote verses 28 and 34, where Peter says, "God hath showed me that I should not call *any man* common or unclean" and adds, "Of a truth I perceive that God is no respecter of persons."

In answer to the charge of Mosaic legalism, a prominent Adventist authority on the Old Testament, the Rev. W. E. Read, stated the denominational position when he wrote:

"It is true we refrain from eating certain articles as indicated, . . . but not because the law of Moses has any binding claims upon us. Far from it. We stand fast in the liberty wherewith God has set us free. It must be remembered that God recognized 'clean' and 'unclean' animals at the time of the flood (Gen. 7:2, 8; 8:20), long before there was a law of Moses. We simply reason that if God saw fit to counsel His people then that such things were not best for human consumption, and since we are physically constituted as are the Jews and all other people, that such things can hardly be the best for us to use today.

"It is primarily a question of health. We attach religious significance to the question of eating insofar as it is vital that we preserve our bodies in the best health. This we feel is our duty and responsibility, for our bodies are the temple of the Holy Spirit (I Cor. 3:16; 6:19; II Cor. 6:16)."

It will be seen that, in the Adventist view, certain principles of the Mosaic law are still operative today regarding the question of foods, just as certain other features of the Mosaic law are operative today regarding other truths carried over from the Old Testament to the New Testament; but these are not forced upon Adventists in a legalistic way, except as they personally feel moral responsibility or where their conscience is concerned. That certain features of the Old Testament law are taught in the New Testament, no informed theologian will deny, and these were *not* abolished at Calvary (See I Sam. 14:32, 33; Deut. 6:5; 10:12, 36, and compare with Acts 15:28, 29; 21:25; Matt. 19:19; 22:39; Rom. 13:9; Gal. 5:14).

January 1957

The membership of the Adventists, now past the million mark, is scattered over most of the countries of the earth. They consistently seek to use the best foods available in the various lands, as circumstances permit, while conscientiously avoiding that which they regard as "unclean." Should any doubt that the Adventists have some ground on which to stand, they may check the instances where some Mosaic injunctions were carried over as moral responsibilities in the New Testament.

We may not agree with Seventh-day Adventists on the problem of dietary health reforms, but St. Paul tells us, in Romans 14:2-4, that we ought not to judge another's habits, etc., but leave such judgment unto the Lord. Further, that we ought to do nothing that would cause our brethren to stumble (I Cor. 8:15). Therefore, so long as Seventh-day Adventists do not attempt to enforce upon their fellow Christians these dietary restrictions this issue, too, fails to justify a refusal of fellowship.

(7) **The Remnant Church.**—The last area of conflict between Seventh-day Adventism and contemporary evangelical Christianity is the "remnant church" idea, espoused by early members of the Seventh-day Adventist denomination. Still taught in the denomination, though in a vastly different sense from its original conception the idea is that Ad-

ventists constitute a definite *part* of the "remnant church," or the "remnant people" of God, of the last days. But they just as staunchly maintain that God's *true children*, scattered through all faiths, are likewise included in this "remnant," in contradistinction to some early writers in the movement who maintained that the term "remnant" applied only to Seventh-day Adventists.

These early writers, in their formative days, developed the idea that the 144,000, mentioned in the book of Revelation, was the Seventh-day Adventist Church in literal numbers. Such restricted views have long since been repudiated by their leaders and the great majority of Adventists.

Today, the term involves a time element—the "remnant church" indicates the great last segment of the true Christian church of the Christian Era, existing just before the second coming of the Lord Jesus Christ. Adventists further recognize that God's true followers everywhere, whom He owns as *His people* are true members of this "remnant," which will constitute the Bride of Christ at His glorious return to usher in the Kingdom of God.

If Seventh-day Adventist theology actually did maintain that they *alone* were the chosen or "remnant church," and that other Christians were excluded, we might say that a definite reason exist-

ed for hesitation, where fellowship with them is concerned. But the denominational position today clearly recognizes all true Christians as fellow members of the Body of Christ and part of the great last day "remnant people" to be manifested in the closing days of the age of grace. Some detractors still persist in quoting outmoded or unrepresentative literature and out-of-context quotations not in harmony with the true denominational position in an attempt to prove that the Adventists are rigid exclusivists on this issue. This assertion simply is not true!

#### Summary

As we draw this brief resumé of current Seventh-day Adventist beliefs to a close, we feel that the two questions that we set out to answer in the beginning have been satisfactorily covered in the light of verifiable contemporary evidence. It is definitely possible, we believe, to have fellowship with Seventh-day Adventists on the basis of their clear fundamental allegiance to the cross of Jesus Christ, and to the cardinal doctrines of the Christian faith, regarding which Seventh-day Adventists are soundly orthodox. Despite their somewhat "heterodox" theological ideas in some areas, they are most certainly true believers in the Lord Jesus Christ.

As noted, the serious disagreement that might most naturally arise in three areas—sleep of the dead (and annihilation of the wicked); the Sabbath; and the sanctuary - investigative - judgment theory—can be greatly mollified by understanding the true Adventist position on these doctrines.

The leadership of the denomination is eager to see that this position be set forth in their literature and borne out in their activities throughout the world. There is no doubt that Seventh-day Adventists desire to receive and to extend the hand of fellowship to all truly within the Body of Christ. The differences that exist between Seventh-day Adventist theology and accepted historic orthodoxy, do not justify the attitude which many have held toward Seventh-day Adventism of either the recent past, or the present. Were it not for the fact that many Christian writers and publishers have seemingly been concerned only with selling books, pamphlets, etc., and combatting certain phases of what they believe to be theological error in Adventist theology, instead of digging out the true, verifiable facts and presenting the whole picture, the Christian public today would have a much clearer concept of the Seventh-day Adventist Church. True Seventh-day Adventism, despite its differences *from* us, is one *with* us in the great work of winning men to Jesus Christ and in preaching the wonders of His matchless, redeeming grace.

# SEVENTH-DAY ADVENTISM

By DONALD GREY BARNHOUSE

he long-awaited *Answers to Questions on Doctrine*, "prepared by a Representative Group of Seventh-day Adventist Leaders, Bible Teachers, and Editors," has come in the press. It is the vindication of the position we have in recent months and will soon be recognized as such by all fair-minded Christians.

About three years ago the Editor-in-Chief of *ETERNITY* reproached the Adventist leaders saying that we were asking the Rev. Mr. Walter R. Martin, a member of the staff of the Evangelical Foundation and Contributing Editor of *ETERNITY*, to make a study of their doctrines. Never before we seen such cooperation, such willingness to reveal everything, such desire for Christian fellowship, and such kindness and love in all relationships.

Mr. Martin prepared scores of questions. Their answers were hammered out with us. They gathered their best teachers and editors and have now published many of these questions with 720 pages of answers! The volume is an authoritative statement of their doctrines. They say that it is not a new statement of faith, but rather "an answer to specific questions concerning their faith." However, it is a definitive statement that lops off the writings of Adventists who have been independent of and contradictory to their present leadership and effectively refutes many of the charges of doctrinal error that have been leveled against them. The writings of those who have in the past attacked Seventh-day Adventism in those areas are now out of date. From now on anyone who echoes these criticisms must be considered willfully ignorant of the facts or victims of such prejudice if they are no longer to be trusted as teachers in this field.

At the same time that the Adventists issue their new volume Zondervan Publishing House is releasing Walter Martin's appraisal and criticism of the Adventist position. The importance of this double publication cannot be minimized. It may be the first time in modern church history that two parties with sharp differences have prayed and talked with each other and come finally to a complete understanding of the areas of agreement and disagreement. When Mr. Martin went to the Adventist headquarters in Washington, he was given complete access to all their records. The honor of the Adventists can be seen in their attitude. When Mr. Martin asked the custodian of their vault to let him see material unfavorable to the Adventists, the man replied, "My instructions are to give you absolutely anything that

you ask on this matter." All references in Mr. Martin's volume are paged to this Adventist statement. In the front of Mr. Martin's book is a statement signed by an official of the Adventist denomination that they have not been misquoted or misrepresented by Mr. Martin.

The entire Adventist volume is an expansion of the answer to the first question in the book. We believe it so important that we are reproducing that question and answer here:

"Question 1. *What doctrines do Seventh-day Adventists hold in common with Christians in general, and in what aspects of Christian thought do they differ?*"

"Christians in general are divided into various schools of thought on practically every doctrine of the Bible. On some doctrines Seventh-day Adventists find themselves in one group, and on other doctrines we may be classified quite differently. With some religious groups we hold many doctrines in common. With others we may find little common doctrinal ground. We do not accept certain doctrines held by some Christians because we feel that they are not based on the Word of God.

"Practically all Seventh-day Adventist beliefs are held by one or more Christian groups. A few are distinctive with us. Our beliefs could be classified in relation to the beliefs of other Christians under the following headings:

"1. *In Common with Conservative Christians and the Historic Protestant Creeds, We Believe:*

"1. That God is the Sovereign Creator, upholder, and ruler of the universe, and that He is eternal, omnipotent, omniscient, and omnipresent.

"2. That the Godhead, the Trinity, comprises God the Father, Christ the Son and the Holy Spirit.

"3. That the Scriptures are the inspired revelation of God to men; and that the Bible is the sole rule of faith and practice.

"4. That Jesus Christ is very God, and that He has existed with the Father from all eternity.

"5. That the Holy Spirit is a personal being, sharing the attributes of deity with the Father and the Son.

"6. That Christ, the Word of God, became incarnate through the miraculous conception and the virgin birth; and that He lived an absolutely sinless life here on earth.

"7. That the vicarious, atoning death of Jesus Christ, once for all, is all-sufficient for the redemption of a lost race.

Strive to be what by the grace of God you are.

ETERNITY

"8. That Jesus Christ arose literally and bodily from the grave.

"9. That He ascended literally and bodily into Heaven.

"10. That He now serves as our advocate in priestly ministry and mediation before the Father.

"11. That He will return in a premillennial, personal, imminent second advent.

"12. That man was created sinless, but by his subsequent fall entered a state of alienation and depravity.

"13. That salvation through Christ is by grace alone, through faith in His blood.

"14. That entrance upon the new life in Christ is by regeneration, or the new birth.

"15. That man is justified by faith.

"16. That man is sanctified by the indwelling Christ through the Holy Spirit.

"17. That man will be glorified at the resurrection or translation of the saints when the Lord returns.

"18. That there will be a judgment of all men.

"19. That the gospel is to be preached as a witness to all the world.

"21. *On Certain Controversial Doctrines among Conservative Christians, We Hold One of Two or More Alternative Views. We Believe:*

"1. That man is free to choose or reject the offer of salvation through Christ; we do not believe that God has predetermined that some men shall be saved and others lost.

"2. That the moral law of ten commandments, or the Decalogue has not been either changed or abolished.

"3. That baptism is to be administered by single immersion; we do not think that it may be administered by sprinkling, pouring or trine immersion.

"4. That man was endowed at creation with conditional immortality; we do not believe that man has innate immortality or an immortal soul.

"5. That the wicked will be punished by suffering and complete destruction in the lake of fire; we do not believe in an eternally burning hell in which souls are tormented without end.

"6. That the seventh day of the week is the Sabbath; we do not believe that the Sabbath has been abolished, changed to the first day, or is merely a seventh part of time.

"7. That the principle of tithing is God's plan for the support of His church; we do not believe that tithing was only for the Jews.

"8. That God created the world in six literal days; we do not believe that creation was accomplished by long aeons of evolutionary processes.

"9. That the correct view of prophetic interpretation is best set forth by what is known as the historical school; we do not accept the systems followed by either the preterists or futurists.

"10. That church and state should operate in entirely separate spheres; we do not believe that in an attempt to control men's religion or religious activities the church should dominate the state, or that the state should govern the church.

"11. That the ordinance instituted by Christ—that of washing one another's feet at the time of the Lord's Supper—is to be practiced; we do not believe that this was merely an accommodation to the customs and necessities of those times.

"12. That we should abstain from such practices as the use of alcohol and tobacco; we do not believe that indulgence in these things is fully representative of the character of our Lord.

"III. *In a Few Areas of Christian Thought, Our Doctrines Are Distinctive with Us. We Believe:*

"1. That there is a sanctuary in Heaven where Christ, our High Priest, ministers in two distinct phases of His mediatorial work.

"2. That there is to be an investigative judgment in which the destinies of all men are decided before Christ comes in the clouds of glory.

"3. That the Spirit of prophecy, or the prophetic gift, is one of the gifts of the Spirit promised to the church in the last days, and that that gift was manifested to the Seventh-day Adventist Church in the work and writings of Ellen G. White.

"4. That the seal of God and the mark of the beast, mentioned in Revelation, are the symbols of the opposing forces of good and evil in the last great conflict before Christ comes the second time.

"5. That the three angels of Revelation 14 represent the proclamation of God's last message to the world in preparation for the coming of our Lord."

Reproduced here are the first few pages of a 720-page book. Any questions about any of these thirty-six statements set forth will be found fully answered in the heart of the volume.

What we set out to say publicly, more than a year ago, has been amply vindicated by the answers given here. I know that there will be prejudiced people who will not want to believe that they have been misinformed and that

(Continued on page 45)



Near the Kingsport Press in Tennessee a southbound bus makes a scheduled midday stop of twenty minutes so that passengers may freshen up and get a bite to eat. One driver said, as he brought his bus to a stop, "Folks, we'll be stopping here for twenty minutes. This line makes it a strict policy never to recommend an eating place by name, but if anybody wants me while we're here, I'll be eating a wonderful T-bone steak with French fries at Tony's first-class, spotlessly clean diner directly across the street." Indirect advertising is indeed important and often more effective than the direct pitch. So is the indirect witness for Christ. The believer who reveals Christ by the way he lives, moves, walks, talks, eats, reads, pays his bills, keeps his garden free of weeds and a thousand other details of life, will probably do more than the fanatic with the sandwich-board reading, "Prepare to meet thy God."

## ADVENTISM

(Continued from page 23)

their favorite allegations have been drawn from quotations from fringe teachers who do not represent the real thought of the Adventist movement.

ETERNITY lost some subscribers by telling the truth about the Adventists. This we regret. We feel sure that this was due to an apparent misunderstanding of the issue. We are delighted, however, that many who cancelled have renewed their subscription because they have come to understand the matter and realized that we were motivated by Christian love.

We would emphasize again, as we did in our first article, that we heartily disagree with the Adventists on many of the doctrines. In fact, as my already heavily burdened schedule allows, we expect to publish biblical expositions showing some of what I hold to be fallacies in the S.D.A. position. Especially do I wish to show the error in their whole idea of conditional immortality, soul sleeping, and annihilation. I wish also to show the fallacy of the day-year theory, which is the theory that first got their forefathers off the track and caused the beginning of the movement. I hope to write on the whole question of the law and the Sabbath.

Let it be said for the very critical that the Adventists have been most careful to spell out their disagreement with the most serious charges which have been leveled against them in the past. They call Ellen G. White, "one of our leading writers" (p. 29). They say, "We test the writings of Ellen G. White by the Bible, but in no sense do we test the Bible by her writings" (p. 90). "While Adventists hold the writings of Ellen G. White in highest esteem, these are not the source of our expositions" (p. 93). And again: "While we revere [her] writings, and expect all who join the church to accept the doctrine of spiritual gifts as manifested in her experience, we do not make acceptance of her writings a matter for church discipline" (p. 96). "The Bible is the sole rule of faith and practice" (p. 22).

The most serious charge ever made against the Adventists has arisen out of a series of booklets written by one of their former workers and disavowed again and again by the responsible leaders of the church. One writer in particular set forth that Jesus Christ had a sinful human nature. The present volume approaches this statement from several different points of view and repudiates it with horror. Because this has been made such a large issue by one "defender of the faith," who has attempted to pin this error on Mrs. White herself, the Adventist leaders in this present volume boldly present thirty-six different

quotations from the writings of Mrs. White expressing herself in the strongest fashion in positive statements concerning the eternal Godhead and sinless human nature of our Lord. In another appendix are listed more than fifty quotations concerning the mystery of the incarnation in which Mrs. White expresses over and over the wonder of the Word made flesh and the glory of His sinlessness. The original difficulty arose from the fact that Mrs. White was not a trained theologian and was largely unacquainted with historical theology. She was unaware that some of her terms might be construed against her. In my opinion she lacked profundity, accuracy,

and scholarship, but she owned, honored, and taught Jesus Christ as the eternal, sinless Son of God.

While most of our readers may not wish to attempt the 720 pages of the new Adventist volume, though it is illuminating in many areas, I would recommend that they purchase, read, and circulate Mr. Martin's volume,<sup>1</sup> which renders obsolete every other non-Adventist book that has been written on the appraisal and criticism of Seventh-day Adventism.

In deep humility before God I record one final angle of this whole question. The Adventists had been maligned and persecuted for decades. Regardless of whether or not some of this was their

own fault, they were hurt by it and withdrew into themselves. One of their foremost leaders (and they have deep men of God, gifted scholars who are humble Christian gentlemen) remarked, "The editors of ETERNITY have communicated more with us in two years than the whole Protestant church did in over one hundred years because they came to us in the spirit of Christian love." More than I can say I am glad for this, because this is the crowning desire of my life that men shall know that we are His disciples because we love one another (John 13:35).  
END

<sup>1</sup> ETERNITY Book Service, 1716 Spruce Street, Philadelphia 3, Pa. \$3.50.